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THE Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXII.—NEW SERIES, No. 888.] LONDON: WEDNESDAY, NOV. 5, 1862. PRICE { UNSTAMPED .. 4d. STAMPED ..... 6d.

TONBRIDGE CHAPEL, EUSTON-ROAD.

A COURSE of SUNDAY EVENING LECTURES on the PARABLES of OUR LORD will be DELIVERED during the Winter Months at the above Chapel, by the Rev. J. R. KILSBY JONES.

Nov. 9.—"The Prodigal Son"—At Home.
" 16.—From Home.
" 23.—Home-ward.
" 30.—Home Reception.
Dec. 7.—"Publican and Pharisee"—It is *right* to thank God that we are not as other men.
" 14.—It is *wrong* to institute disparaging comparisons between ourselves and other men.
" 21.—That disparaging comparisons are drawn in consequence of erecting a false standard.
" 28.—That the *non-recognition* of the standard of the Bible constitutes man a *sinner*, and that as such nothing but *humility* becomes him.

Service commences at half-past Six o'clock.

ENGLAND'S CONFLICT for SPIRITUAL LIFE.

On the 12th, 19th, and 26th of NOVEMBER next, THREE LECTURES will be delivered by the Rev. C. STOVEL, in the CHAPEL, COMMERCIAL-STREET, WHITECHAPEL.

Lecture 1. On the Conflict for Spiritual Life as Maintained in England against Ancient Heathen Idolatries.

Lecture 2. On the Conflict for Spiritual Life as Maintained against Papal Corruption.

Lecture 3. On the Conflict for Spiritual Life as Maintained in England against Civil Assumption and Popular Licentiousness.

Tickets for the Course, 1s.; a Single Lecture, 6d.; may be had at the Doors on the night of the Lectures.

Chair to be taken at half-past Seven o'clock p.m. precisely.

NEW CONGREGATIONAL CHURCH and SCHOOLS, LOWER CLAPTON.

The Church hitherto worshipping in Pembury-grove Chapel, Lower Clapton, finding their present building both unsuitable in character and locality, and inadequate in accommodation, have resolved to erect a new Edifice, capable of accommodating One Thousand persons, with School-rooms attached, for Six Hundred Children. A most eligible Freehold Site, open to five public roads, has been secured. Plans have been obtained, the estimated cost of executing which is 6,500*l.* Subscriptions have been received or promised, chiefly by the present congregation, amounting to more than 2,000*l.* The London Congregational Chapel-Building Society have, in addition to this, voted a grant of 300*l.*, and a loan of 700*l.* The present Chapel will be sold in aid of the Building Fund. A fair prospect of success is thus opened. The New Church will be surrounded by a large and increasing population, for which there is no other religious accommodation in the immediate locality. The whole case is familiarly known to all neighbouring Ministers and Churches, to whom reference can be made. And an earnest appeal is now made to the Christian Public to aid in this effort to meet the ever-increasing necessities of this great metropolis. The Committee are making arrangements for laying the Foundation-stone early in the ensuing Spring.

Subscriptions will be gratefully received by the Rev. Frank Soden, pastor, 8, Laura-place, Lower Clapton; Mr. F. Crow, secretary, 1, Church-street, Hackney; and Mr. H. R. Williams, 15, Amhurst-road, Hackney Downs, or may be paid to the account of the Trustees of the Building Fund at Messrs. Overend, Gurney, and Co., 65, Lombard-street, E.C.

ORPHAN WORKING SCHOOL, Maitland-park, Haverstock-hill, N.W.

Patron—Her Majesty the QUEEN.

Instituted May 10, 1758, for Children of both sexes, and from any part of the kingdom.

At the Half-yearly Court of Governors, held at the London Tavern on Friday, Oct. 31, for the Election of Thirty Orphans, from a list of 121 Candidates, the following were declared to be successful:—

1	De La Mare, Marion	364	
2	Mitchell, Ellen Alice	344	
3	Williams, Alice Mary	226	
4	Bowden, Emma	209	
5	Couzens, Harriet	199	
6	Songest, Alice Fanny	188	
7	Morris, Caroline Maria	158	
8	Bland, Catherine Maud	155	
9	Singer, Walter George	419	
10	Nicholls, Amos Tucker	400	
11	Underhay, John Wm.	399	
12	Clarke, Joseph	387	
13	Pringle, Thos. Herbert	377	
14	Austin, Jas. Abraham	377	
15	Gennings, John	373	
16	Poole, Thomas	369	
17	Lee, George Richard	368	
18	Richardson, Charles D.	368	
19	Offord, Charles Robert	359	
20	Studds, William	352	
21	Mowland, Matt. W. J.	350	
22	Franks, Joseph	350	
23	Inwards, George Oliver	346	
24	Robinson, Thomas	344	
25	Tow, Robert George	344	
26	Hendrie, Wm. L.	328	
27	Dickenson, John Chas.	325	
28	Ely, Alex. John	319	
29	Higgs, Arthur George	316	
30	Voss, William	314	

At the close of the ballot the thanks of the meeting were presented to Thomas M. Coombs, Esq., the Treasurer, and a Vice-President, for taking the chair, and to the Scrutineers for their care in taking the ballot.

JOSEPH SOUL, Secretary.

Offices, 32, Ludgate-hill, E.C.

The next Election will occur in April, when Thirty Children will be admitted. Forms to fill up may be obtained of the Secretary. Sixty are annually admitted, but there is accommodation for 400, being nearly 100 more than are at present in the School. The only limit to the admissions is the want of the requisite funds to maintain them. Contributions are very earnestly solicited, and will be thankfully received. Life contributions 5*l.* 5s., 10*l.* 10s., and upwards. Annual subscriptions, 10s. 6d., 21s., and upwards. Votes increase with the amount contributed.

THOMAS COOPER'S ENGAGEMENTS

for the Year 1862 are all in SCOTLAND. Letter from English friends (who have not received Printed Lists) will be forwarded to him if addressed, "Thomas Cooper, Lecturer on Christianity, care of Mr. G. C. Stewart, 10, South Bridge-street, Edinburgh."

THE DISTRESS IN LANCASHIRE.

CENTRAL COMMITTEE FOR THE RELIEF OF THE DISTRESSED CONGREGATIONALISTS IN THE COTTON DISTRICT.

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It is requested that all Contributions be sent to the Financial Secretary, Rev. R. M. Davies.

LANCASHIRE DISTRESS.

BAPTIST UNION FUND.

Contributions will be thankfully received at the Mission House, 33, Moorgate-street; and at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard-street.

Post-office Orders should be made payable at the General Post-office, to the Rev. James H. Millard (Secretary), and Bankers' Cheques to George Lowe, Esq. (Treasurer).

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for a YOUTH, aged Seventeen. He has some knowledge of the business.

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Zostera Marina, Flax, Jute, and other Fibres. Professor J. H. Pepper's New Lecture, Monday, Nov. 3, at Eight o'clock, illustrated with the Oxyhydrogen Microscope, Experiments, and an entirely New Series of Dissolving Views, designed and painted by J. A. Benwell, Esq. New Musical and Historical Entertainment by G. A. Cooper, Esq., entitled, "The Seven Ages of a Great City." Engagement of the London Vocal Quartett Union—Artistes: Miss Leffler, Miss Rose Hersee, and Messrs. Carter, Williams, and De Fontanier. Herr Winkler, the Wonderful Calculator. Master Hamilton, the Juvenile Wilson of Scottish Song. Experiments by J. L. King, Esq., illustrating "Submarine Warfare, and the Means of Repelling Boarders from Iron Ships." The Laboratory is always open for Pupils and Analyses. Open from Eleven to Five, and Half-past Six to Ten.

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N.B. Rochford is half an hour's ride from Southend.

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—THE MISSES FLETCHER wish to INFORM their FRIENDS that they have REMOVED their SCHOOL from the GRANGE, UPPER NORWOOD, to GORDON HOUSE, GOLDSMID ROAD, BRIGHTON, where, with the increased advantages which Brighton affords, they continue their work of Preparing Young Boys for Public Schools.

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conducted by Miss Davies (daughter of the late Rev. J. Davies). In this Establishment Young Ladies receive a sound and accomplished Education, combined with the privileges and comforts of home, Mrs. Davies superintending the domestic arrangements. The premises are spacious, possessing every requisite for the health and recreation of the Pupils. First-class Professors attend. Terms moderate. References—Rev. David Thomas, London (Editor of the "Homilist," &c.); Rev. Joseph Parker, Manchester; Rev. J. Sibree, Coventry; Rev. J. F. Poulter, B.A., Wellingborough; Rev. H. Batchelor, Glasgow; Rev. R. W. McAll, Leicester; Rev. J. T. Brown, Northampton; also to the Parents of Pupils. Prospectuses, with testimonials, sent on application.

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Pupils are soundly taught every branch of a business education. Terms moderate. An APPRENTICE or ARTICLED PUPIL WANTED.

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MRS. MATHESON (wife of the Rev. D. L. Matheson, B.A.)

receives a limited number of GENTLEMEN'S DAUGHTERS to BOARD and EDUCATE, offering them all the attention and comforts of Home Life.

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£1 Payable on Allotment, and Three Months' Notice of all Further Calls.

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It has been resolved by a number of Gentlemen resident in South Staffordshire to establish, under the Limited Liability Act, a School with the above title, in the immediate neighbourhood of Wolverhampton.

The object of the proposed School is to furnish, on moderate terms, a sound and liberal education, both classical and commercial, in connexion with a religious training, according to the principles held by Evangelical Nonconformists.

That the want of such a school is generally felt is evident from the manner in which the proposal has been greeted wherever it has been mentioned.

There exist in England, at present, only two or three such Schools. Throughout the Midland Counties there is no public institution of the kind—where the Children of Dissenting Families are led to understand and appreciate the great principles of religious freedom, so highly valued by Nonconformists.

It is determined that the advantages afforded shall be equal to those of any of the great public Schools of England, for preparing Boys for Commercial Pursuits, for the Civil Service Examinations, or for the Universities; while, at the same time, great prominence will be given to physical training, with a view to secure that vigorous health which is essential alike to intellectual culture and success in life.

It is well known that Proprietary Schools usually afford a good return upon the capital invested; in the instances above referred to it has been unquestionably so, one of them having paid a dividend of five per cent. per annum, and likewise accumulated a reserve fund of more than 4,000*l.* in nine years; and there is no reason to doubt that, under proper management, the present scheme will be very successful.

The site will be selected with strict regard to salubrity of position and dryness of soil. A suitable building will be erected for the accommodation of 120 Boarders in the first instance, but the terms have been calculated with a view to make the scheme remunerative with only eighty; and the Directors believe themselves justified, from the feelings already expressed, in expecting at least this number the first year. They have already received many assurances of co-operation; nearly one-fourth of the Shares have been taken up in Wolverhampton and the immediate district; and the Directors now look with confidence to the Nonconformists of the Midland Counties generally for their hearty support.

Applications for Shares, and all communications with reference to terms and other details, to be addressed to the Secretary, the Rev. D. L. Matheson, B.A., Waterloo-road, Wolverhampton.

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DENTISTS, 15, LIVERPOOL-STREET, BISHOPSGATE, LONDON, continue the use of the BEST WORKMANSHIP in SETS of TEETH, and such as cannot be equalled in London, America, or Paris, adapting it to every Palate (however called) and to all their New Inventions and Improvements, the result of Thirty Years' Active Practice, on terms as moderate as pure materials admit, often at little more than a third of the charges usually made. More explained in Edward Miles and Sons' Abridged Work. New Gold-Stopping, White for Front Teeth, &c. 15, Liverpool-street, Bishopsgate-street, London.

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Hazardous do.	2s. 6d. ,,	
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Annual Premiums for Assuring 100*l.* at the following ages :—

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35	2 16 10	
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	£ s. d.	£ s. d.	Ys. Ms.	£ s. d.	£ s. d.	£ s. d.
30	1 1 9	2 3 6	30 0	2 7 3	1 4 2	0 12 3
40	1 9 2	2 18 4	3	2 7 6	1 4 4	0 12 4
50	2 2 6	4 5 0	6	2 7 10	1 4 6	0 12 5
60	3 6 8	6 13 4	9	2 8 2	1 4 8	0 12 6

ANDREW FRANCIS, Secretary.

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Annual Income	£68,106
Accumulated Fund	228,810
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The Subscription Shares now in course of issue are :—

£10	Shares,	by instalments of not less than 10s. at one time.			
25	,,	by the payment of £1	2 6	quarterly for	5 years.
25	,,	,,	0 15 0	,,	7½ ,,
50	,,	,,	0 15 0	monthly for	5 ,,
50	,,	,,	0 10 0	,,	7½ ,,
50	,,	,,	0 15 0	quarterly for	12½ ,,
100	,,	,,	1 0 0	monthly for	7½ ,,
100	,,	,,	0 10 0	,,	12½ ,,

The subscriptions may be paid half-yearly or yearly in advance, a discount being allowed at the rate of four per cent. per annum.

The profits apportioned at the Eleventh Annual Meeting were equivalent to five per cent. in addition to the interest provided for in the tables.

Moneys invested upon shares can, with interest, be withdrawn, if not exceeding 20*l.*, at one week's notice, above 20*l.* at one month's notice.

Any of the above shares can be paid up in full, and have interest paid thereon, half yearly, at the rate of 4½ per cent. per annum.

Money ready to be advanced upon the security of Freehold, Copyhold, and Leasehold Properties: the amount already advanced exceeds 380,000*l.*

A Prospectus and copy of the Eleventh Annual Report will be sent on application to the Secretary, at the Office of the Society, 37, New Bridge-street, Blackfriars, London.

GREAT NORTHERN CEMETERY, COLNEY HATCH.

The COMPANY now undertake FUNERALS of all classes, by RAILWAY or ROAD, at FIXED CHARGES, which may be ascertained and covered by a single payment, at the

OFFICES, 122, HIGH HOLBORN, W.C.

GREAT NORTHERN CEMETERY.

SUNDAY FUNERALS by RAILWAY, for the WORKING CLASSES.

A FUNERAL TRAIN will run from the COMPANY'S STATION in the YORK-ROAD, KING'S CROSS, every SUNDAY at Three p.m., and return at Five p.m.

CEMETERY CHARGES, including Conveyance of Body from the Company's Station to the Cemetery.	£0 17 0
FUNERAL COMPLETE, comprising the above, as well as supply of Coffin, Use of Two Cloaks, and Conveyance of the Body and Two Mourners from the House of the Deceased	£2 5 0

ADDITIONAL MOURNERS' RETURN TICKETS, 1s. 6d. each.

A MORTUARY

is provided at the Station, in which the dead may be deposited, and remain until the day of burial, FREE OF CHARGE.

HAND-BIERS

are provided by the Company for the Conveyance of Coffins to the London Station by the Friends of the Deceased, to save the cost of a Hearse Carriage.

For further particulars, and FREE RAILWAY TICKETS to View the Cemetery, apply at the

COMPANY'S OFFICES, 122, HIGH HOLBORN, W.C.

SPECIAL AND URGENT

CHRISTIAN BLIND RELIEF SOCIETY.

INSTITUTED 1843.

There is great distress among the poor blind—greater than any could believe, who have not the opportunity of visiting them at their homes. The Committee of the above Society earnestly solicit AID from the benevolent to enable them to relieve the sufferings of this much-afflicted class. The benefits of the Society are open to all distressed blind people of good moral character. Subscriptions or donations will be received by the London and Westminster Bank and its branches; by H. E. Gurney, Esq. (Overend, Gurney, and Co.), Lombard-street; or by John Gurney Fry, Esq., 14, St. Helen's-place, Bishopsgate; or by the Hon. Secretary (Mr. Cox), 100, Borough-road, S. This Society has no salaried officers; the whole of the money contributed, except the lowest possible sum for expenses, is distributed by the members of the Committee among the aged sick and destitute blind. See article in the "Times" of the 22nd of January, relative to the management of benevolent societies. Subscriptions or Donations will be acknowledged in the "Times" and other newspapers.

THE ASYLUM for FATHERLESS CHILDREN, REEDHAM, near CROYDON.

The Board of this Charity have just received a Generous Offer from an Anonymous Friend, to give FIVE HUNDRED GUINEAS towards the extinction of the debt, on condition that the sum of TWO THOUSAND GUINEAS, additional, be raised by the end of February, 1863. The Board are most desirous that this liberal offer should be met, and earnestly solicit Contributions from the Friends of the Asylum for this purpose. A Member of the Board has promised One Hundred Guineas to the object.

T. W. AVELING, Hon. Sec.

Office, 10, Poultry, E.C.

AN APPEAL to the FRIENDS of HOME MISSIONS.

HOME MISSIONARY STATION,

CHURCH STRETTON, SHROPSHIRE.

The District embraces Leebotwood, Cardington, All Stretton, Eaton-under-Heywood, Ticklerton, and Church Stretton.

The facts in connexion with the above District are as follows:—

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The work of the Missionary is to visit the cottages, to read the Scriptures, and pray with the sick, distribute religious tracts, and hold religious services in the cottages at times as opportunity affords.

He has to depend for support in his arduous labours to the sympathy of Christian friends in the district and from other places. A piece of ground has been purchased for the purpose of erecting a Free Independent Place of Worship for these poor cottagers, in which they will have the Gospel of Christ preached to them—a place much needed. Therefore the friends now appeal to the friends of Home Missions to aid them with donations to carry out the above undertaking. The expense of its erection will cost 250*l.*

References can be obtained from Mr. Thomas Beamond, All Stretton; Mr. Robert Lewis, All Stretton; Mr. R. Burgwyn, Pensilvinnia.

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THE

Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXII.—NEW SERIES, No. 888.] LONDON: WEDNESDAY, NOV. 5, 1862. PRICE { UNSTAMPED .. 5d. / STAMPED..... 6d.

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Ecclesiastical Affairs.

MR. DISRAELI ON CHURCH AFFAIRS.

MR. DISRAELI, as all England knows, has recently delivered a great speech on the position, the wants, and the prospects of the Church Establishment of this country, of which speech the most remarkable and perhaps the least satisfactory feature is—that it was spoken by *him*. In all other respects, it transcends in merit whatever, on the same side of the question, from the press or the platform, in Parliament or out of it, has met our notice for the last twenty years. In the comprehensiveness of its survey, in the carefulness and substantial accuracy of its statements, in the force of its arguments, in the moderation and wisdom of its counsels, and, above all, in the calm dignity of its tone, it stands out in favourable contrast from anything hitherto put forward on the subject by episcopal or clerical zeal. We commend it to the study of the Bishops and clergy as a model for their imitation in their conduct of that great controversy which is slowly but surely creeping down upon them. They will not find in it, we admit, all that their religious convictions are entitled to demand. The speech is not imbued, as the highest style of oratory on the question it treats of indisputably should be, with a pervasive, earnest, assimilative, paramount spiritual life. Mr. Disraeli is a statesman, not a divine—and he looks at his subject exclusively from a statesman's point of view. But he has evidently taken pains to make himself master of the facts as they stand, to estimate the forces at work on both sides of the question, to appreciate what is appreciable, to concede what is untenable, and to draw his inferences and form his conclusions in the presence of what he conceives to be the actual state of the case, not at the instance of blind prejudices, or petty professional passions. It is the first time, within our recollection at least, that the Churchman's side of the subject has been worthily treated. The speech lifts the question at issue out of the region of mean and paltry squabbling. It handles it with becoming veneration. It is a meet preparation for a grave conflict, in which the combatant quietly tests the mettle of his own weapons, dispassionately considers what they will have to do, and scorns to give a fictitious impulse to his own courage by meanly disparaging the means or motives of his opponent. In these particulars, the ecclesiastics, dignified and undignified, could hardly do a better thing for themselves or for their cause, than follow Mr. Disraeli's good example.

We have said that the least satisfactory feature of Mr. Disraeli's speech is to be found in the fact that *he* delivered it. We confess to our unfeigned regret that it is so—but it is so because the laws which govern human nature will have it so. The right hon. gentleman, probably, is too sagacious to complain that it should be so. There are certain great departments of human consciousness, sentiment and sympathy, in which those who feel most interested are least disposed to call in or to accept the aid of others, however richly endowed, who are not, as it were, free of the guild. Love is one—Religion is another. A man may discourse of love like an angel, may describe its characteristics with graphic fidelity, may lay bare the springs which feed it, may offer it the soundest possible advice—but if it be seriously suspected that he has never himself known the force of that passion, he is not likely to win the confidence and trust of lovers in the management of their affairs of the heart. It is so also with religion—still more emphatically so. Mr. Disraeli acknowledges that the religious sentiment is one of the primary forces by which the will of Englishmen is swayed. And he tries to persuade those who cherish the sentiment most assiduously and most devoutly, to put it under the control of political power, for the sake of political ends rather than of its own. We statesmen, he says in effect, must guide, manipulate, and govern this force, lest, left without gentle and subtle restraints, it become dangerous to the supremacy of the Civil Magistrate. Now, we are not going to contest that point with him at present. But does he not see that the very position he assumes towards the religious sentiment, indicating, as it does, his sense of the necessity of bestriding it, and the very fact that he is by profession a political man, with political education, tastes, tendencies, sympathies and purposes in the ascendant over him—nay, until quite lately, according to all visible evidence, in exclusive domination of his mind and will, must detract very sensibly from the moral influence of leadership in regard to vast and solemn religious interests? Will it not, must it not, be felt that his sudden identification of himself with matters so unspeakably momentous, but which until now his whole public course showed him to regard with supreme indifference, can only be accounted for by political reasons, and that, as leader of a great party, his main object must be to use the Church as a stalking-horse to party ends? The principal, we may say the only, reason he has assigned for the maintenance of the union between Church and State, is one which, in proportion as he believes in it, should disqualify him for heading a religious movement, whether for aggression or for defence. The Federals of America would, no doubt, attach high value to any statement under the hand of General "Stonewall" Jackson, of their own military position, misapprehensions, wants, resources, possibilities, and opportunities—but were "Stonewall" Jackson to offer his services to the Federals, together with a distinct intimation that his object was to lead them into the arms, and subject them to the control, of the Southern Confederacy, the offer would probably be regarded with considerable misgiving. It is on this ground that we think Mr. Disraeli's speech on Church affairs would have exercised immense moral influence, but for the fact that it was made by Mr. Disraeli.

We should not, however, be safe in appraising its effects at a low rate. We have to remember that the statesman does not address himself to an exclusively unwilling audience. He knows well enough that he has to do, not with religious society only, but also with broad classes of educated and highly intellectual men, who deem the restraints and the privileges of an Establishment the only safeguard of the community against over-earnestness in religion, or, as they would phrase it, against "fanaticism." He is well aware, too, that amongst those who feel most earnestly about spiritual affairs, there is no small section which deems security as to temporalities more than a compensation for subjection in spiritual matters. To avail ourselves once more of our foregoing allusion to the American struggle, we may remark that the "Stonewall Jackson" of the Church Establishment offers himself to the religious portion of that community, with a settled conviction that vast numbers of them would connive at his leading them back to the undisputed sovereignty of the Civil Magistrate, and that the Bible *under* the Crown exactly symbolises their views and wishes in relation to the religious institutions and organisations of the country. So that, in point of fact, Mr. Disraeli's leadership on a great religious question, albeit his motives and objects are avowedly political, will be deemed not inappropriate or unacceptable by many sympathisers who, under the guise of concern for the Church, would gladly deliver her up, bound hand and foot, to the State. In the approaching conflict, we expect to see Mr. Disraeli's plumes conspicuous.

But another and a much more practical train of considerations is suggested to our minds by the speech of the Right Hon. member for Buckinghamshire. It is not the first he has spoken on ecclesiastical affairs. Hitherto, however, his attention has been directed to the outworks, and his strain has been one of mingled defiance and exultation. Owing in part, no doubt, to his exertions as a party chief, the strong position in which the question of Church-rate Abolition stood in Parliament has been temporarily turned. Mr. Disraeli, however, is silent on this matter. He does not once allude to it. He arrays his arguments, and reviews his forces, and sends forth his counsels, with a reference, not to the rescue of Church-rates, but to the defence of the Establishment. He is comparatively careless of the outworks, and turns his vigilant eye to the citadel. His sagacity has read aright the signs of the times. He sees that the contest is passing away from the accidents, and is fast closing upon the principles, of the system. So far as in him lies, he appears resolved to fight the battle for the decision of the alternative—"State Church or no State Church"—and to fight the battle on that ground at as early a period as possible. He perceives the advantages to be gained by hastening on this conflict. Anticipating for his party a not very remote return to office, he is making his preparations for basing their claims to national support upon a politico-religious foundation. The maintenance in its integrity of the Political Church is to be the bond to unite his somewhat heterogeneous followers. A subtle and practised tactician, he would scarcely have chosen this question for his *cheval-de-bataille*, had he not foreseen the inevitable collision. Five years ago, Mr. Disraeli's speech at High Wycombe would have been a political solecism. But no one now, whatever may be his view of its merits, deems it mistimed. The Liberation Society, whether for good or evil, have succeeded in forcing their main question to an issue—in raising it from the misty region of abstract ecclesiastical controversy, and making it a practical question which statesmen can no longer ignore or evade.

The new and important position to which the question has been elevated, as illustrated and made evident by Mr. Disraeli's speech, has a bearing upon a still considerable, but now rapidly diminishing, section of Protestant Dissenters. Their desire has been, for the sake of peace and Christian fraternity, to postpone this great conflict *sine die*. They hoped that the subject would escape discussion, at least in its political aspects, during the remainder of their time at least. It is now tolerably clear that this hope cannot be realised. The Bicentenary Commemoration, amongst other things, has helped to draw on a state of opinion and feeling which has forced under the notice of the heads of political party, and of the general public, the relation of the governing power to religious organisations and objects. In what precise form the subject will be submitted to Parliament, it is not for us to say. But thus much is certain—that neither side can well avoid the struggle. It is close at hand. It will be fought out by this generation. We cannot, if we would, escape its inconveniences. No profession of neutrality will shield those who condescend to resort to one, from the eager onset of antagonists. Borderers invariably suffer most from the collision of great forces. Bold and active

aggression becomes the best defence. The day is coming—the ground is being cleared for action—the chiefs are anxiously reviewing their respective positions. The batteries are being constructed and the guns mounted. Each army is manœuvring to seize the ground which will best suit its purpose and plan of operations. Hush for the signal! It will be heard anon—and then "God speed his own truth."

WELSH NONCONFORMITY AND THE ANTI-STATE-CHURCH QUESTION.

The following is the paper by the Rev. THOMAS THOMAS, D.D., of Pontypool College, read at the Swansea Conference. Its subject is: "The importance of developing the power of Welsh Nonconformity for the Liberation of Religion from State-Patronage and Control."

The important facts already presented to this Conference throw a strong light on the relative position of the Church Establishment and the Nonconformist body in the Principality of Wales. The pastors and members of the Free Churches of this part of the kingdom cannot be uninterested spectators of the course of events in relation to this great question, or insensible to the solemn responsibilities of their position. This great and influential congress of religious voluntaries proves the contrary. The early introduction of Christianity among the Cymry; the long reign of Papal darkness; the moral degradation of the people at and after the dawn of the Reformation; the strange birth and rapid growth of Nonconformity amidst the furious hostility of priests, magistrates, and mobs; the stalwart vigour and commanding person which Dissent now displays; and the severe conflicts upon which it has entered, not only with the ordinary evils of human nature, but also with "spiritual wickedness in high places," invest this Conference with peculiar interest, and impart to its deliberations and decisions no ordinary importance.

OBJECTS IN VIEW.

In the discussion of the subject of this paper, it is necessary that we form a distinct conception of the object in view, and of the agencies and means by which we seek to attain it. We must not overlook the essential difference which exists between civil and religious affairs, and the distinction between the sphere of civil government and that of the Church of God. "The things of Cæsar" and the "the things of God" must not be confounded. Secular government and the kingdom of Christ are essentially different in their character, and contemplate different objects. The latter is a Divine institution whose grand purpose is the eternal salvation of mankind from sin and misery by means of revealed truth: the former is a human institution—"an ordinance of man"—but sanctioned by the authority and providence of God for the regulation of the temporal affairs of nations. Its work is not the training of the mind of the people, nor the choice and support of their religion; but the protection of the persons and property of its subjects. To this protection, I conceive, the civil government is to be restricted. It has neither right nor competency to determine and prescribe religion. In this every man is personally responsible to God alone.

The rulers of the earth, however, have from early ages taken under their authority and patronage the religion of the people, employed it as an instrument of State policy, and demanded conformity and obedience. The Christian emperors followed the old heathen governments, and made different forms of Christianity engines of State policy and worldly power. Unnatural and corrupting as the alliance has always been, it has survived fifteen centuries, being found profitable to worldly priests and rulers, and gratifying to the mistaken piety of the people, who have viewed it as a national homage to the Deity. The Protestant Reformation in Europe did wonders, but that earthquake did not sever the Church from the State; it only changed the names, forms, and dogmas of the established communities. In the British empire, the State is married to Episcopacy, Presbyterianism, Catholicism, and, I might add, idolatry in the East: but Episcopacy is the favourite, and from her insolence and power we have suffered most in England and Wales. There has long existed in this country a growing conviction of the unlawfulness of this union; and, within the last twenty years, special measures have been taken, especially by the Liberation Society, with a view to the ultimate severance of the Church from the State. This, in fact, is the ultimate object of the present Conference. But the object which we thus candidly avow may require a few words of explanation. The more so as our views are much misunderstood and misrepresented by our adversaries; and many even in our own ranks need to be enlightened on the subject. The open and honest avowal of the ultimate aim of the Liberation Society by two of its leading members before the Committee of the House of Lords, caused a great sensation in many circles, and called forth much rhetoric and some money for Church defence. Many affected great surprise and indignation at the discovery of the anti-State-Church "plot," as if our friends had, by pressure or inadvertence, betrayed a deep secret. But our ulterior object, the separation of Church and State, or, in more euphonious phrase, "the liberation of religion from State patronage and control," was declared in the plainest language at the first Conference when the society was formed eighteen years ago, and ever since the declaration has stood at the head of its constitution, and has been published to the world in its books and tracts. A valuable paper, written by a legal gentleman, "On the precise meaning of the phrase, 'the separation of the Church from the State,'" and the legal changes which such separation involves, was adopted by the society at its formation. The substance of that document was embodied in two elaborate and comprehensive resolutions; and the purport of them is still more concisely expressed in the following words:—

"Object.—The abrogation of all laws and usages which inflict disability or confer privilege, on ecclesiastical grounds, upon any subject of the realm.

"The discontinuance of all payments from the Consolidated Fund, and of all Parliamentary grants and compulsory exactions for religious purposes.

"The application to secular uses, after an equitable satisfaction of existing interests, of all national property now held in trust by the United Church of England and Ireland, and the Presbyterian Church of Scotland, and, concurrently with it, the liberation of those Churches from all State control."

WHAT IS THE SEPARATION OF THE CHURCH FROM THE STATE?

In pursuing the object thus clearly defined, the society professes to resort to moral and constitutional means only. It will not interfere with "sectarian and party distinctions." It repudiates all violence, vituperation, and personalities. It deals in facts, principles, and arguments. It scrupulously regards existing interests, and honours wisdom, piety, and moral worth in all denominations. It wars with no Church or clergy as such, but would make all free, equal, and independent. It treats all sects and parties in a just and generous spirit; and contends only against an unscriptural union which entails great and numberless evils on the Church and the world. What are the *bonds* of this union? They were once more numerous and powerful in this country than they are at the present time. Those which now exist comprise all the laws which require the payment of tithes, rates, and offerings for the service of the Church—laws which confer on the Government or favoured individuals the right to appoint archbishops, bishops, and other spiritual functionaries—laws which allow grants of public money to be made for the erection of places of worship or provide for the support of any class or description of religious teachers—laws which invest ministers of religion with legislative functions and set them among the peers of the realm—laws which endow out of the property of the nation colleges and other religious institutions, and give to the clergy the exclusive use of parochial burial-grounds—laws which impose articles of faith and forms of worship and inflict disabilities for Nonconformity—and laws which require any religious oath, declaration, or test as a qualification for admission to a civil office or academic distinction. Some of the legal ties which still bind Church and State together are somewhat relaxed; and others which formerly existed have been snapped asunder for ever. The Toleration Act, the abolition of the High Commission Court, the repeal of the Test and Corporation Acts, the Catholic Relief Bill, the Dissenters' Marriage Act, the extinction of ten bishoprics and the vestry cess in Ireland, the discontinuance of the English *Regium Donum* to Dissenting ministers, and the removal of Jewish disabilities—all these are broken bonds of Church and State. The principal measures necessary to complete the dissolution thus commenced are, the unconditional abolition of Church-rates, the right of sepulture in parochial burial-grounds, the entire removal of religious tests from the national universities, the abolition of the Maynooth endowment and the Irish *Regium Donum*, the release of the Bishops from the House of Lords, the resumption by the State for secular purposes of the tithes and other public property with due regard to existing claims and interests, and the cessation of all authoritative interference on the part of the Crown and the Government with the officers, the maintenance, the discipline, and the worship of any religious body. Such measures will emancipate the Episcopal Church from her bondage, and give her entire freedom of action; while all other denominations shall enjoy without let or hindrance "the liberty wherewith Christ hath made" them "free."

In the prosecution of its philanthropic and Christian object the Liberation Society deserves general support. It now invokes the earnest co-operation of Welsh Nonconformity; and I am anxious to impress this Conference and the public mind with the *vast importance of employing the power of the Dissenting body in this great enterprise.*

POLITICAL DISSENT.

We shall, no doubt, be assailed with the old cry of "political Dissenters;" but this we can afford to despise as a senseless accusation: for what are politics but the morals of nations? and what is a political Dissenter but a Christian Nonconformist honestly doing his duty to God and man as a member of civil society? And who are they who utter this cry? They are the members of a political Church, acknowledging a political head, governed by political bishops, founded on acts of Parliament, foremost in party contests, and eager, it would seem, to enjoy a monopoly of politics for its own selfish and sectarian purposes. We may, however, anticipate a friendly objection. Dissent, it may be said, is not a political power, nor are our churches political organisations. This is quite true; nor would we, on any consideration, lower their spiritual character as Christian churches, nor divert their attention from those higher and nobler purposes which they are designed and adapted to accomplish. But Dissenters are *citizens* as well as Christians, and as citizens of a free state and subjects of a constitutional government they have rights and duties which they must not ignore. Their piety does not divest them of those rights, nor disqualify them for secular employments. On the contrary, they are enjoined "to act the citizen as becometh the Gospel of Christ." Christianity inspires the love of liberty, and teaches all men how to use and enjoy it. It sets up "the golden rule," "as ye would that men should do to you, do ye even so to them," which strikes at the root of all monopoly and wrong in Church and State, and all its precepts are favourable to the largest extension of popular freedom. It says to the slave, "If thou canst be free, use it rather": and to the convert, freed from Jewish traditions or heathen superstition, it says, "Ye have been called to liberty, only use not liberty for an occasion to the flesh, but by love serve one another." We, therefore, hold it to be the duty of Christian citizens in every country to claim their civil rights, and to use them for their own benefit and the public good. The contrary supposition is absurd; for if Christianity were incompatible with citizenship, piety with politics, then the government of the world must be left in the hands of Satan and his servants, and in the millennium there will be no government at all since there will be no wicked men to conduct it. The apostle Paul was a Roman citizen, and on all suitable occasions claimed the protection of the laws, while he nobly braved their severest penalties in obedience to the authority of God. The other apostles and the ancient martyrs were actuated by similar principles. And to the struggles and sufferings of our own forefathers we are indebted, under Providence, for the immunities we now enjoy, and for the advantageous position we occupy with regard to that complete religious equality to which we aspire. Encouraged by their glorious example, let us attend to our political duties in the fear of God, and faithfully endeavour to hand down to posterity unimpaired and improved the inestimable blessing of civil and religious liberty. Let us arise and advance. A timid policy will not avail us. We must advance or retreat. The great battle must henceforth be fought on the broad ground of principle. Our foes have themselves raised that issue, and we accept it. It is no longer a battle o practical grievances only. Our policy is no longer defensive, but aggressive. We spurn toleration as an insult, and demand religious equality as a right. We present our full programme to the nation and its representatives. We protest against the existence of a State Church, and appeal to the word of God and to the reason and justice of mankind. We mean to demolish the outworks without wasting time and ammunition, but shall never rest until the stainless banner of Christian freedom waves over the frowning citadel of the Establishment.

CHURCH ESTABLISHMENTS CONSIDERED.

Many considerations might be urged, which the limits of this paper will not allow us to insist upon, in vindication of that course of united, earnest, and aggressive action which is here recommended. But the argument most likely to weigh with the bulk of the Christian people of England and Wales is that of the *anti-scriptural character* and *evil effects* of all *Church Establishments.* Persons of deep religious feelings and convictions are sure to feel the force of this argument when fairly presented to them. In this I confess my own entire sympathy. It has been a subject of much thought during a public ministry which has extended over nearly thirty-five years; and I avow the solemn conviction—increasing in intensity as I advance in years—that the union of Church and State is repugnant to the revealed will of God, hostile to liberty of conscience, incompatible with the spirituality of the kingdom of Jesus Christ, and injurious to the best interests of mankind. Without attempting to commit the Conference in any way to my interpretation of Scripture, I may be allowed to remark that the Jewish constitution, being strictly a theocracy, cannot be imitated by earthly rulers, or be made the model of a politico-ecclesiastical system of government founded on human laws, fashioned by the devices of secular policy, sustained by coercion, and sanctioned by legal rewards and penalties. The real archetypes of the alliance of Church and State are to be found in the ancient heathen world, where a worldly priesthood, enjoying imperial patronage and the homage of the multitude, worshipped the national deities in the magnificent temples of Egypt and Assyria, of Babylon, Greece, and Rome: or, at best, in the apostate kingdom of Israel, where Jeroboam, the son of Nebat, constituting himself the sole head in all matters, ecclesiastical as well as civil, established the worship of the calves at Dan and Bethel, and so "made Israel to sin." Inspired history and prophecy show that the true church, "the bride, the Lamb's wife," maintains her fidelity to her Lord, and has no religious connexion with, the kings of the earth." The predictions of Daniel, Paul and John, compared with history, cast a strong light on the subject. In the awfully grand visions of Daniel and the Revelation, we see in the scarlet-coloured beast with seven heads and ten horns the striking symbol of the world-power of the Roman Empire both before and after Constantine; and in the mystic woman whom that monster bears, clothed in purple and scarlet, decked with meretricious ornaments, drunk with the blood of martyred saints, and offering her golden intoxicating cup to the nations of Christendom, we have the obvious symbol of a nominally Christian priesthood or aggregate ecclesiasticism supported and honoured by the State, and stigmatised and condemned not so much for its idolatry as for its adulterous intercourse with the governments of the earth.

EFFECTS OF CHURCH ESTABLISHMENTS.

The proud and selfish spirit of priestly domination in the Church began to operate secretly even in the apostolic age, but could not put forth its powers while the pagan priesthood held its position in connexion with the Imperial Government. But when that hindrance was "taken out of the way" by the overthrow of the Roman power in alliance with idolatry, and a Christian priesthood took the place of the pagan hierarchy under Constantine and his successors, *then* the mystery of iniquity, the man of sin, Antichrist, the son of perdition, was revealed, seated in the temple of God, assuming divine prerogatives, and receiving divine honours. Such was the origin and early development of the alliance of nominal Christianity with the secular power. The whole history of this unhallowed union, extending over fifteen centuries, demonstrates its antichristian and pernicious character. It has nowhere secured its professed objects in a holy and evangelical ministry, sound doctrine, or salutary discipline, nor the moral elevation of the people or the spread of true religion in distant lands. The many great and noble characters found in State Churches, to whom we render willing homage, have been produced by other and better influences than those of State-Churchism; and the vast amount of good done by thousands of them both at home and abroad, which we most cheerfully acknowledge, has been effected in spite of the natural tendencies of their system and by the action of principles of a different character. But the system is worse than a failure. Everywhere, and in all time, it has proved the prolific source of evil to both Church and State. It has demoralised the clergy, turned the Gospel ministry into a foul traffic, fostered both superstition and infidelity, impeded the course of just legislation, robbed nations of liberty and property, and instigated sanguinary persecutions and desolating wars. It has changed the whole character of the Christian Church, and created a traffic in the *souls* of men more infamous and criminal than even slavery or the slave-trade. It has abrogated the Divine law for the support of religion, substituted human authority in the domain of conscience, and denied to accountable beings the right of private judgment and liberty of choice in the chief matters of personal interest. This evil genius, raising the question of the holy places in Palestine, had much to do with the late Russian war, which cost the nations involved in it so many thousands of men and millions of money. It is at this moment the chief cause of the troubles of Italy, and both endangers the peace of Europe, and disturbs our emigrants in the remotest colonies. In our own country, it adds to the crimes of past ages a dogged resistance to the reforming spirit of the present time; fills the highest offices in the Establishment with the nominees of the Government; monopolises charitable trusts; insists on the indelibility

of "holy orders"; upholds intolerant laws, not excepting the iniquitous and ensnaring Act of Uniformity; and clings to ecclesiastical abuses of every kind. It seizes four or five millions a-year of national property, which it lavishes upon dignitaries and palaces, while thousands of useful labourers have barely the necessaries of life; and very many are thankful for small doles of charity or gifts of old clothes. It perverts for sectarian purposes the educational grants of Parliament, fights for Church-rates, and disdains not the crumbs of Easter offerings, while it insults the feelings, seizes the property, and sometimes imprisons the persons, of conscientious Nonconformists.

WHAT HAS THE ESTABLISHMENT DONE FOR WALES?

Look now at Wales. What has the Establishment done for religion or our people, which would not have been much better done without it? While the character and talents of its four prelates command respect, they now enjoy upwards of 17,000*l.* per annum besides the patronage of several hundreds of "livings." Our simple countrymen cannot understand the use of these diocesans and the cathedral establishments; and if their offices were abolished and their names disappeared from among the Lords Spiritual of the Upper House of Parliament, the change would be regarded by the great bulk of the nation with gratitude and satisfaction, and would be regretted only by the small minority who, either from interest or education, are attached to the system. Ireland lost nothing by the extinction of ten bishoprics by Lord Derby; and that Government would deserve well of our countrymen who would take a similar course in reference to the four Welsh bishoprics. The people generally look upon the Established Church as a worldly institution, useful to the English aristocracy, and as much a creature of the State as the army and navy or the union workhouse. In fact, it is to them to a large extent "alien in blood, language, and religion." And thoughh it may be conceded that, from varions causes, a considerable improvement has of late years taken place in the administration of ecclesiastical affairs; yet the evils inherent in a State Church still predominate, the power of patrons is supreme and the moral right of parishioners ignored, and the just influence of good men is neutralised by the flagrant abuses of the system with which they are identified. And though this system impedes, in various ways, the free action of the voluntary principle, yet that principle has evinced its marvellous power both in the rapid growth and vitality of our Free Churches, and in the new life and activity it has given to the long dormant Establishment. Wales refutes the argument often urged with effect in England—that though the Voluntary principle may succeed in large towns and amidst a dense population, yet it is inadequate to the support of religion in rural districts where the people are few and poor. We say, look at poor Wales, with less than half the population of London scattered over thirteen counties, and behold the thousands of chapels, ministers, and schools, with colleges and missions, all created and sustained by Christian willinghood, not only without State aid, but with the disadvantage of the proximity and opposition of an endowed Church. This has done more for this part of the country within the last half century than the Establishment since the days of Henry VIII. The vast disproportion now known to exist between the numbers of Churchmen and Dissenters shows the glaring injustice of the present system, and the propriety and duty of concerting measures for the release of Episcopalians from their fetters and Dissenters from their burdens. The religious equality of all sects—the equality, I mean, not of joint participation in ecclesiastical honours and emoluments, but of complete *non-endowment*—would be an incalculable blessing to all parties. With this there would be little room for jealousies and contentions: "Ephraim would not envy Judah, nor Judah vex Ephraim," and both might unite in invading the borders of the Philistines. The Episcopal Church here would lose by the change nothing worth retaining, but would probably gain immensely in purity, simplicity, and usefulness. Its members though so inferior in number to those of the Free Churches, comprise most of the gentry who own the largest estates and occupy the highest positions in the land. They have, therefore, the ability —and we will not question their disposition—to support all the faithful working clergy; and to provide for the decent maintenance of as many bishops as they may judge needful to take the oversight of their dioceses. The other evangelical denominations which have made such surprising progress during the present century, and are still advancing with accelerated speed, will be able to put forth still greater power for the cultivation of the unreclaimed moral wastes. They will all heartily rejoice in the final cessation of their long and painful struggle for the liberation of religion from State patronage and control, and in the national recognition of the authority of God as the sole Lord of conscience.

MODES OF ACTION.

But *modes of action* require brief notice before we dismiss the subject. A body of religionists, numbering about 300,000 communicants, and at least as many more attendants and Sunday-scholars, must have immense moral influence on a population of less than 1,300,000. This enormous body of various denominations is not yet fully conscious of its power or aware of the best way of using it for its own benefit and the public good. The proceedings of this Conference will help us to understand and to act. In connexion with the development of the power of Welsh Nonconformity, I may be permitted to allude to the *elective franchise*, and the importance of a wise and honest use of it in the election of representatives. The unsatisfactory and anomalous state of the representation of most of the Welsh counties and boroughs, so clearly and forcibly brought before us by the honoured secretary of the society, demands the immediate and earnest consideration of the Dissenters of the whole Principality. The facts are humiliating, and may well awaken our solicitude with regard to the future. Let them be duly weighed: and let us everywhere and constantly reiterate the advice—qualify and register! Then one good result will be the creation of hundreds of Liberal votes; and the constituencies thus enlarged will, it is hoped, find candidates of sound principles, and be prepared to make the needful efforts and sacrifices for their return.

The power of Nonconformists may also be put forth in most parishes in active or passive resistance to Church-rates and similar exactions. If the rate-payers, guided by the admirable instructions of the Liberation Society on the subject, will attend vestry meetings, and resolutely oppose the making of a Church-rate; and, when defeated, will, like the Society of Friends, passively resist the unjust impost, calmly refusing payment and letting the law take its course, they will themselves put an end to this grievance, while the legislature is discussing the comparative merits of total abolition, commutation, and compromise. They will thus present their consistent protest against the compulsory principle; and, "by taking joyfully the spoiling of their goods" in *passive* resistance, or rather passive obedience, to the law, they will make all see and feel that as the sword is the last argument of kings, so coercion is the last argument of State Churches. It will also make a bad law odious, and reveal the persecuting spirit of the system. In every parish, then, from Monmouth to Milford, from the Bristol Channel to the Irish Sea, let the cry be—No Rate! and, if that fail, then—No Pay! Reason, Scripture, and example, justify and commend this course.

The press must not be neglected. It has already, as we have seen, rendered signal service to our cause, and is still in efficient operation. If our literature is not of the highest order, it is on the whole suited to the capacities, tastes, and habits of our common people, comparatively free from irreligion and immorality, and large in amount for so limited a population. The character of our religious periodicals must be sustained and improved, and the peculiar wants of our bi-lingual youth must be provided for.

On the question of the relation of Church and State our press generally utters no "uncertain sound." It may be rendered still more serviceable to our object by the literary contributions of a larger number of our ablest anti-State-Churchmen: and it may be desirable that most of the tracts and pamphlets of the Liberation Society should be translated into Welsh, and that the substance of them should appear in our magazines.

STATE-EDUCATION IN WALES.

Popular education is another question of vast importance to Nonconformity at the present time. Ever since the Government scheme of education was brought into operation in the Principality, great efforts have been made to regain the rising generation for the Established Church; and the exclusive system of the National School Society has been administered with more or less rigour according to the circumstances of different localities. Without touching on the debateable ground of Government grants for education, there can be no doubt that large sums of public money have been lavished upon teachers and pupils and wasted in the erection of large and costly edifices used for churches as much as schools. From the first, this system has been viewed by many in this country with disapprobation as alike wasteful, pauperising, and sectarian; but it may be fairly questioned whether the results of the educational experiment have proved as satisfactory to its zealous promoters as they anticipated. The numerous appliances of so costly a system have, of course, had considerable effect in some places; but still no one looking abroad can think that Church catechisms and capitation grants, clerical attentions and aristocratic amenities, have either filled the churches or thinned the ranks of Dissent. The moral influence of pious homes, British, private, and Sunday-schools, chapel services, earnest preaching, and free social intercourse, counteracts these new forms of combined jesuitry and intolerance. Children, when they begin to *think* on what they are taught, do not accept the dogmas of the Church with the same confidence as the results of the multiplication table or the rule of three. The motherly incubation of the Church in the school nest does not necessarily produce a brood of Churchmen. Nevertheless, we have here a palpable grievance if not a source of danger. And it behoves our friends everywhere to keep their eyes open to the abuses of the education system and do all they can to frustrate the machinations of priests and schoolmasters. It may also be deserving of the grave consideration of the Council of the Liberation Society and of this Conference whether consistency and principle do not require them to take some action in opposition to the enormous grant most of which goes to promote religious and sectarian education. But it is the obvious duty of the ministers and members of all the Free churches of Wales to do all in their power, on just principles, to advance the secular and religious education of the young.

NECESSITY FOR UNION.

Union and *co-operation* are required for the full development of the power of Nonconformity in Wales. Sometimes there is needless alienation arising from denominational peculiarities and theological controversies. But there is no essential difference between the two great denominations of Congregationalists—Independents and Baptists; and the peculiarities of the several bodies of Methodists are not to sharp and angular as to prevent united action for general objects. There is, in fact, much friendly intercourse between them which only requires to be cultivated and extended. On the broad platform of the Liberation Society they may all meet and co-operate without compromise. We see no insurmountable obstacles. There is now a greater agreement and sympathy than formerly on the question of the union of Church and State. The early reformers to whom Welsh Methodism looks at its fathers and founders did not object to the principle of a national establishment of Christianity; but complained of existing corruptions, and demanded liberty to proclaim, in their irregular ways, the great truths of the Gospel and to associate in Christian fellowship. But since their entire secession, and their organising into a separate communion, they have been gradually led to entertain different views from their fathers, and to identify themselves more with the Independents and Baptists; and large numbers of them have become theoretic as well as practical Dissenters. We stand in a similar relation to the Nonconformists of 1662; and the present Bicentenary agitation will serve to throw much additional light on the working of State Churches, and to deepen the convictions and consolidate the strength of all Nonconformist bodies. There are also many thousands of the general public in Wales whose opinions and sympathies are with us on this question. They do not see the real utility of a splendid hierarchy which has long lost its hold on the people, but would be glad to see their country well rid of it. As citizens these have a voice like ourselves on this great question; and though the religious people would not place themselves under their leadership, they will not refuse their aid in political action. This general co-operation is the more necessary as the power arrayed against us in this controversy is very great. *Numerically weak* as the Establishment is, it yet commands the influence of the body of landowners and the great employers of labour in the manufacturing districts, and its power is felt in the management of parochial and other local affairs, and especially in the corruption and terrorism of Parliamentary elections.

APPEAL TO THE MINISTRY.

Lastly, we appeal to the Dissenting *ministry*. The power of the pulpit is confessedly pre-eminent in Wales; and it is of the first importance that it be maintained and augmented. Whatever defects may be attributed to it, the fact is undeniable that the ministry above all things has made Welsh Nonconformity what it is, and that it is still the power which sways the masses of our religious population. If in England, as some suppose, the pulpit succumbs to the press, it certainly is not so here. It is extremely important that its power should be felt in the service of the Liberation Society. Let us not be misunderstood. Nothing can be farther from our wish or intention than that the pulpit should be made the arena of party conflicts, or be employed for the discussion of the political and social aspects of the State-Church question. We are deeply jealous of its spiritual character and influence as God's appointed instrument for the exhibition of revealed truth, and the eternal salvation of sinners. But still, as the great truths of Christianity are clearly antagonistic to the fundamental principles of Church Establishments, it seems but right and proper that a faithful ministry should sometimes expose the spiritual evils which always spring from the alliance of religion with the civil power, and should boldly enunciate the spirituality of the Redeemer's kingdom, and the true means of its support and extension. If our holy religion is caricatured, prostituted, and dishonoured by a legal alliance with "the kings of the earth," ought our preachers to be silent on the subject? Ought they not, on fitting occasions in the course of their ministrations, to lift up their voice as a trumpet in denouncing worldliness under the mask of Christianity, and proclaiming the freedom, independence, and heavenly purity of the Church of Christ? Ought they not to point out the limits of obedience to "the powers that be," and teach their hearers how to "render to Cæsar the things which are Cæsar's, and to God the things which are God's"? Ought they not to vindicate and recommend the conduct of the godly captives in Babylon, the persecuted apostles, and the noble army of martyrs, who suffered loss, imprisonment, and death in "obeying God rather than men?" Let the ministry then continue to seek, with the utmost earnestness, the eternal interests of the people, but, at the same time, aid in the removal of the huge obstacles which State Churchism has placed in its path. Let it boldly pronounce in favour of the grand object of the Liberation Society.

ENCOURAGING PROSPECTS.

Will it be said that we cherish chimerical notions and pursue an unattainable object? We think not. We do not underrate the formidable difficulties yet to be surmounted, and the powerful classes and interests arrayed against us. The contest is sure to be sharp, and perhaps of longer duration than the more sanguine among us anticipate. Many of our fathers who have taken part in it have died in full faith of the ultimate realisation of our object, and "beholding it afar off." Our heads too may soon be laid low in the dust, and our children may have to carry on this holy war with the principalities and powers of the world. But "the signs of the times" are auspicious, and our hope is strong that God and the Bible are on our side. The audible aspirations of nations longing to be free, the murmurs of discontent and the strifes of parties in National Churches, the frequent collisions of those parties with the legal authorities, the secession of distinguished men either to Rome or to Dissent, the antagonism of Irish Catholicism, the triumph of Scottish Secession, the prevalence of Welsh Nonconformity, the exciting discussions on ecclesiastical affairs in both Houses of Parliament, and the violent agitation and outcry caused by the success of the Liberation Society in England—all indicate a state of opinion and feeling which must at no very distant day bring about a second Reformation. Cheering voices come us from the "high places" of the land as well as from "the lower parts of the earth." Hear the distinguished nobleman, Lord Stanley. He comforts the clergy indeed by expressing the opinion that the Church is not in danger of losing its privileges and state endowments, because "in all countries ecclesiastical institutions have shown a remarkable vitality;" and because "in this country (England) the clergy of the Establishment have a great combination of circumstances in their favour." But he acknowledges that the state of things is not exactly the same in Ireland or Scotland. "In Scotland," he says, "the religion of the Established Church is that of the minority of the population, while in Ireland it is that of a very inconsiderable minority; and I will own to you frankly that I never look forward without uneasiness and apprehension to the discussion which may arise, and which some day or other will arise, on ecclesiastical affairs in those countries." Listen to another voice, that of the Regius Professor of History at the Oxford University, Mr. Goldwin Smith:—"For I am convinced that the English nation is now being urged by necessity, and is at the same time mustering courage to advance towards that perfect religious freedom which it has been so industriously taught to dread as the extinction of religion." Again:—"The English Nonconformists, the Scotch Free-Churchmen, the Roman Catholics, and the party of liberty in the Church of England itself, if their forces were combined, would be strong enough to enforce a general measure of emancipation. It is the plain duty, as well as the interest of all of them, to use their power. Union and leaders only are wanting. They may be long in coming, perhaps, but in end the they are sure to come." These just remarks of the learned professor, as well as the "uneasiness and apprehension" of the noble lord, apply with equal force to the Welsh branch of the Establishment. Surely the Church of a small but wealthy minority ought not to be allowed much longer to insult, tax, and oppress the Nonconformists and people of the Principality. Let us take up and re-echo the words of our eminent friend, the Hon. and Rev. W. Baptist Noel:—"The union of the Churches with the State is doomed. Condemned by reason and religion, by Scripture and by experience, how can it be allowed to injure the nation much longer? There should be no disunion or sloth. Independents and Baptists, Wesleyans, and members of the Free Churches of Scotland, let us all, with united voices, from Caithness to Cornwall, claim, in the name of Christ, the liberty of the British churches; and this generation may yet see accomplished a second Reforma-

tion, more spiritual, and not less extensive than the first. . . . Let all who fear and love God arise to accomplish this second Reformation. The work which our martyred forefathers began in the face of the dungeon and the stake, let us, in their spirit, complete."

MR. DISRAELI ON THE NATIONAL CHURCH.

On Thursday afternoon the annual meeting of the Association for the Augmentation of Small Benefices in the diocese of Oxford was held in the Town Hall of High Wycombe. The Bishop of Oxford presided, and in the course of his speech referred to the large number of poor livings. In that diocese there were seventy-two livings under 100*l.* per annum; eighty-five under 150*l.*; and sixty-six under 200*l.* That was a very large number of poor livings as set over against the generally speaking moderate endowments of the other parishes. Endowments were good for the clergy even in large towns, but absolutely necessary in rural districts. He held, that to provide for men charged with such an office a decent competence, which would put them in such a position that they might not be dependent on the humour or the direct favour of those among whom they were ministering, was an advantage the full extent of which could scarcely be calculated. (Hear.) For country populations and distant back settlements he felt convinced that no other system than that of endowments such as prevailed in the Church of England would provide the right sort of clergymen in the number necessary for the carrying out of the Christian ministry in this country.

Archdeacon BICKERSTETH, in moving a resolution in favour of the society, dwelt upon the duty which rested upon the owners of ecclesiastical property, and spoke in terms of high commendation of Earl Howe, who had recently built and endowed a church at an expenditure of 10,000*l.* The evil of small livings could only be fully remedied by means of a national effort. The claims of the National Church must be recognised. They must go back to first principles, and not rest contented until they had raised the smaller livings throughout the country to something like an adequate provision for each possessor. (Hear, hear.)

Mr. DISRAELI, who was received with much cordiality, followed with an elaborate speech reviewing the position and policy of the Established Church. It was, he said, a fact which no longer would be disputed, that the clergy in their Church, who had been described as a wealthy and over-paid clergy, in truth contributed to the services of the Church from their private resources more than they received. (Cheers.) It was now upon record that of their incomes at least two-thirds was provided from their own private resources. (Cheers.) But he thought there ought to be such inducements held out to the clergy as to the other professions. It was not surprising that the Church of England was poor, because it had been despoiled; much of its property was in possession of families who by virtue of the possession of that property—not by public service—had for generations absorbed a great portion of the government of this country, its power and patronage. (Cheers.) That could not be remedied, but he would not for a moment believe but that the estimable descendants of the original appropriators, in the satiety of their splendour, must feel an impulse that would make them apply a portion of that property, thus years ago unjustly obtained, to purposes of a character which society would recognise, and by its approbation reward. (Cheers.) The Duke of Bedford had done something as well as Earl Howe. He had raised the miserably low livings on his estate. But he (Mr. Disraeli) did not expect much from these wealthy proprietors, nor, indeed from the laity in general, unless the Church itself took a more definite and determined position than it had occupied. During the last twenty-five years, society in an ecclesiastical sense had altered :—

Society in this country is now established upon the principles of civil and religious liberty. It is impossible, and certainly in my opinion it is not desirable, to resist the complete development of that principle. (Cheers.) Well, then, at the same time you have a Church established by law—that is to say, a National Church; and there is an apparent inconsistency in the principle which you have adopted as the foundation of our social system and the existence of the Established Church, because the principle of civil and religious liberty has placed legislative power in the hands of great bodies of the people who are not in communion with that Church, and they have used that power during the last twenty-five years with caution, with great deliberation at first, but, as time advanced, with greater boldness and with greater energy, till within the last few years they have made an avowed attack upon the Church, conducted with great ability and with great courage. Well, that being the case during the last quarter of a century, you have had an apparent want of sympathy between that which by your constitution is the National Church and the great body of the nation; and that is a state of affairs which is no doubt highly to be deprecated.

Some sincere Churchmen had gone so far as to recommend a separation of Church and State, which would in his view be very injurious to the country :—

It cannot be supposed for a moment that the civil power in such a state will tolerate an *imperium in imperio*, or allow a great corporation in possession of great property—for that property is considerable in amount, though if distributed it may not offer adequate remuneration to those who labour in the Church's service—the civil power will not permit a great corporation in possession of this vast property to act in independence of the state, and therefore, there is no concealing it from ourselves, in the end there would be another spoliation, and the Church would be left without the endowments and estates which she at present possesses. (Cheers.) The principles of Divine truth, I admit, do not depend upon property, but the circulation of the principles of Divine truth by human machinery requires property for its organisation (cheers), and the Church deprived of the means by which the Divine instruction which it is its duty to afford to the people is secured would, of course, lose immensely in its efficiency.

Despoiled of its property, which is territorial and of a kind which gives the Church a national character, the Church would become merely an episcopal sect in this country, and it was possible in time might become an insignificant one. But that was not the whole. In the present age the art of government became every day more difficult, and no Government would allow a principle so powerful as the religious principle to be divorced from the influence by which it regulated the affairs of the country. What must happen?

Very obviously what would happen would be this—the State of England would take care, after the Church was spoliated, to enlist in its service what are called the ministers of all religions. The ministers of all religions would be salaried by the State, and the consequence of the dissolution of the alliance between the Church and the State would be equally disastrous to the Churchmen and the Nonconformists. It would place the ministers of all spiritual influence under the control of the civil power; it would in this country effect a revolution in the national character; it would have, in my opinion, a most injurious effect on the liberties of the country; and I cannot believe, that after the thought and discussion that have been devoted to this subject for the last 20 years, since it was first mooted by ardent and sincere men, there can be among those who have well considered it any great difference of opinion, but that all men, I would say, the Churchman, the Dissenter, the philosopher, would shrink from a solution of the difficulty we feel with regard to the present state of the Church of England which would be effected by means so injurious as those to which I have adverted. (Cheers.)

There was but one alternative—to assert the nationality of the Church of England. He acknowledged that millions did not belong to its communion—the Dissenters and the indifferents. But these classes were very unequally divided :—

Now, my lord, the history of English Dissent will always be a memorable chapter in the history of this country. (Cheers.) It displays many of those virtues—I would say most of those virtues for which the English character is most distinguished—earnestness, courage, devotion, conscience; but one thing is quite clear, that in the present day the causes which originally created Dissent no longer exist—(cheers)—and what is of still more importance, there are now causes in existence which are opposed to the spread of Dissent. I won't refer to the fact that although many, I believe the great majority, of the families of the descendants of the original Puritans and Presbyterians have merged in the Church of England, there is no doubt—no man can any longer conceal from himself that the tendency of this age is not that all creeds, churches, and consistories—I don't say that mind you—I don't say that all creeds, churches, and consistories should combine, but I say that all churches, creeds, and consistories should cease hereafter from any internecine hostility. It is a tendency which it is impossible for them to resist, and therefore, so far as the spread of Dissent, mere sincere religious Dissent, is concerned, I hold it is of a very limited character, and there is nothing in the existence of that which should prevent the Church of England from asserting its nationality. (Cheers.) The difficulties experienced by the Church of England are also experienced by Dissenters, without the advantage which the Church possesses in its learning, its discipline, and its traditions. (Hear, hear.)

The second class—who were counted by millions—were the great masses of the population, and they had never been in communion with the Church. The late Archbishop of Canterbury presided over a joint committee of the two Houses of Parliament on questions connected with the Church, and always counselled surrender, and surrender without conditions.

Fortunately, there were other opinions upon that committee, and I am glad to say that in every instance the late Archbishop of Canterbury was outvoted. It so happened that in all these cases, when they were brought before the Houses of Parliament for decision, it was proved that the opinion of the archbishop had been erroneous, and that he had miscalculated the feeling in favour of the Church which existed in the country, because the decision in the Houses of Parliament, and especially in the House of Commons, was only a reflection of the feeling of the country. The year before the Archbishop died he did me the honour of seeking a conversation with me, and the object of that conversation was that he should explain the course which he had taken with regard to these questions, in which he admitted that, so far as recent occurrences were concerned, he had been mistaken. "But," said he, "although I may have formed an erroneous judgment, though I admit you and your friends were right in your view of the case, still I went upon a great fact—my conduct was based upon the great fact which no one can deny, and it is this—that the population has outgrown the Church. No one can deny that." I don't deny it, but I draw from that fact a conclusion exactly opposite to that of the late Archbishop of Canterbury; my inference is the very reverse of the one which he drew and the conduct which he consequently recommended.

The English were conspicuous for their deep and fervid feeling, and most so on the subject of religion. The notes on the gamut of their feelings were few, but they were deep. Industry, liberty, religion, formed the solemn scale. Industry, liberty, religion—that was the history of England. (Cheers.) Now, upon these three subjects they had periods of exaltation, and one of these periods might not be far distant.

What an opportunity is that for a Church—what an opportunity when great bodies of the country who have never been in communion with the Church, with their minds, their feelings, and passions all in the direction of religion and influenced by the religious principle—what an opportunity for a Church, with its learning, its organisation, the ineffable influence of tradition, with its sacred services, with its divine offices, with all the beauty of holiness in which it worships, to advance and address them! (Cheers.) What an immense field for a Church! but what a field, especially, for a corporation which is not merely a Church, but which is the Church of England—which blends with divine instruction an appeal to the sentiment of patriotism, and announces itself not only as the Church of God, but the Church of the country. (Cheers.)

The circumstances of the times called upon the Church not only to exert itself, but to prepare for a coming future, which would demand its utmost energies, and he believed would give it its greatest rewards. (Cheers.) But how should the Church assert its nationality? The Church should educate the people. Much had already been done.

It is possible that the means which have been at the command of the Church may be reduced; it is possible that there may be fresh assaults and attacks on the machinery by which the State has assisted the Church in that great work; but I think no impartial man can shut his eyes to the conviction that the Church of England during the last twenty-five years has obtained a command over the education of the people which fifty years ago had not been contemplated; and so much having been done, we have no right to believe that command will be diminished. On the contrary, whatever may be the conduct of the State, I express my belief that the influence of the Church over the education of the people will increase. So far, on that point the result is favourable.

A second means of asserting the nationality of the Church would be a moderate and well-considered extension of the Episcopate, which had answered so well in the case of Ripon and Manchester. A third means would be the complete development of the lay element in the administration of its affairs which are not of a spiritual character. (Cheers.) A fourth means, the maintenance of the parochial system. And there was a fifth means :—

You must render your clergy more efficient, whether in great towns you increase the staff of curates, which perhaps is more advantageous than building churches without making preparations for their maintenance, still less for their endowment—(cheers), or whether you take the great subject in hand which has brought us together to-day, and make an effort throughout the country for putting an end to those low stipends which are almost a mockery appended to the discharge of laborious parochial duty. I can say, from my personal experience—and no doubt there are many in this room who know innumerable cases at this moment—of clergymen in the Church of England devoting life, health, and all the results of a most refined education, to the service of God and the comforting of his people, who are not only not remunerated, but who are absolutely at the end of the year out of pocket by contributions and local subscriptions. (Hear, hear.)

All these, with one exception, could be secured without any appeal to the Legislature, and he thought that a discreet proposition for increasing the Episcopate would be successful in Parliament. They must not shut their eyes to the fact that the time had gone by when they could ask for new powers and privileges from Parliament to establish the position of the Church.

I myself do not undervalue a public recognition of the Church by the Legislature of the country. I think its importance is great—perhaps cannot be over-estimated. I believe that in its action it gives the Church an authority with many minds which, without that, it would not possess or exercise. It is because I believe that a public recognition of the nationality of the Church by the Constitution is of that great value that I, and others who have acted with me in that behalf, have resisted all those attempts which have been made during the last few years in Parliament, aimed at the privileges and public status of the Church. We did so because we believed the public status of the Church gave it an immense advantage when the opportunity offered of asserting its nationality. If we had not believed that, whatever had been the success of our opposition, we should have declined contending for privileges which otherwise might have been considered obsolete and barren; but because we thought the hour had arrived for a great effort in the Church, and because we thought the public recognition of the national status of the Church would be of immense advantage in making that effort—would give the Church a great vantage-ground—we entered into that struggle to which I have referred. (Cheers.)

He hoped they would no longer be appalled and paralysed by indefinite estimates of the hostility and obstacles they had to encounter.

I hope, above all, that those faint-hearted among our brethren, who seem to me of late years to be only considering how they can decorously relinquish a position of great responsibility, will learn that the wisest course with regard to the Church of England, as with regard to all other cases where a great duty is involved, is to be courageous, and attempt to perform our duty (cheers), and then I am confident that the Church of England will show to the world that it has powers of renovation which have not been suspected by some. For my own part I hold it hallowed, not merely because it is the sanctuary of divine truth, but because I verily believe it is our best security for the civil and religious liberty of which we hear so much, and which we are told are opposed to its institution. (Loud cheers.)

The resolution was carried unanimously.

Other resolutions were proposed and seconded by the High Sheriff, Sir C. Young, and the Rev. C. D. Goldie.

Mr. WALPOLE, M.P., addressed the meeting at considerable length, expressing his intention to support Mr. Disraeli in any efforts that might be made in Parliament to carry out his views.

Mr. HUBBARD, M.P., also addressed the meeting.

Some other speeches were made and resolutions adopted, and the meeting separated.

The *Times* comments on Mr. Disraeli's speech in a sarcastic spirit, and traces some of his ideas to

"Coningsby." It thinks the natural conclusion from the speaker's premises would be either some scheme of comprehension that would attract the orthodox Dissenters into the bosom of the Church, or some compromise by which the Church should forfeit part of her emoluments and be relieved of part of her responsibilities. "We are, of course, not advocating either alternative, for our reforming zeal is less precipitate than Mr. Disraeli's, but we say that, if there be an injustice, these are the obvious ways of remedying it." Will Mr. Disraeli undertake to say that Dissent, in the aggregate, is diminishing?

"The causes which originally created it" may have ceased to exist, but have no new causes come into operation? Our Church has "announced herself, not only as the Church of God, but as the Church of the country" for three centuries; but neither threats nor persuasion have availed to make her doctrines acceptable to some Englishmen or her constitution to others. It is all very well to tell us that we are the most enthusiastic people in the world, that "the notes on the gamut of our feelings are few and deep"—industry, liberty, and religion, and that a "period of exaltation" is approaching when the religious principle will operate with unwonted energy, and the Dissenters will rush into the arms of the Church. These visions may dazzle Mr. Disraeli's own fancy and convince his audience that he is a political seer; but it would be the wildest folly to act upon them. What are the most glowing descriptions of the Church of the future worth beside the result of the Census of 1851, and the fact which staggered the Archbishop of Canterbury? We have to deal with the present, and are anxiously seeking a practical remedy for a practical mischief. To do Mr. Disraeli justice he offers us, not one only, but five such remedies:—The Church is to obtain a command over popular education; the Episcopate is to be increased; the "lay element" is to be developed and organised; the parochial system is to be strengthened; and the clergy are to be made more efficient. This advice is admirable in its way, and, if followed, might tend to the advancement of religion among church-going people. But if Mr. Disraeli supposes that an addition to the Bench of Bishops or increased activity among the clergy would conciliate the Dissenters or make Church-rates more palatable, we fear he is greatly mistaken.

THE REV. F. D. MAURICE.

On Friday, the *Daily News* published the following in prominent type:—

A weekly religious journal (the *Patriot*) yesterday announced that the Rev. Frederick Denison Maurice had resigned his preferment in the Church of England. Although the actual resignation has yet to be made, and may be delayed for a fortnight or three weeks, we understand that the announcement of our contemporary correctly expresses Mr. Maurice's firm resolve. The fact has been known for several days to Mr. Maurice's more immediate friends, causing the profoundest grief, in which many of our readers will share. It is probable that before long the world will learn from Mr. Maurice himself the reasons which have led him to take a course for him so full of sacrifice.

Next day the *Daily News* published a further statement, to the effect that Mr. Maurice will remain minister of St. Peter's, Vere-street, and intimating that "although it appeared at one time that a personal sacrifice might enable Mr. Maurice better to serve the Church, and in particular, would leave him free to protest against opinions which he holds to be erroneous and pernicious, and which are contrary to his public teaching, but which some persons persist in tracing to his influence, it was never his desire to abandon its ministry." The *Daily News* further hints that Mr. Maurice's intended resignation was abandoned in deference "to the judgment of persons of eminent wisdom and authority."

We have reason to believe that Mr. Maurice's view, in contemplating his resignation, was in order to have, as he believed, a better vantage-ground from which to answer the new book of Bishop Colenso. He has been prevailed upon by his friends to abandon the intention; and it is said is now engaged upon his reply to the Bishop of Natal.—*John Bull.*

Church-rates at Market Harborough.—At a numerously-attended vestry meeting, held on Friday, Mr. Stanyon, whose goods were lately seized, said that a few friends had met and requested him to make a suggestion as a compromise. It was this—that if the Church party would only ask for a rate for the repairs of the church, the clock, bells, &c., they would make no opposition. The churchwardens then proposed a rate of 3d. in the pound (instead of 4d.), which was carried almost with cheers, there being only one dissentient.

Liberation Society.—Meeting at Brentwood, Essex.—On Tuesday evening, October 28th, a public meeting was held in the Congregational Chapel school-room, Brentwood, in connection with the Liberation Society. The Rev. H. P. Bowen occupied the chair on the occasion. The chairman explained the object of the meeting, and gave a full statement of the aim and principles of the society, after which, Mr. Kearley, the deputation, delivered a lecture on "Recent Events affecting Religious Liberty." A resolution, approving of the principles of the Liberation Society, was moved by Mr. Butler, of Childerditch hall, and seconded by Mr. Dayner, of Brentwood—which, on being put to the meeting, was carried unanimously. The room was well filled by a respectable audience.

Spanish Protestant Prisoners.—We are requested to state that her Spanish Majesty's Fiscal, appointed to conduct the prosecution against the Protestant prisoners, being dissatisfied with the sentence just passed by the tribunal on account of its undue leniency, has appealed against it. The tribunal had condemned Matamoros to eight and Alhama to nine years at the galleys; the Fiscal severes in his demand for eleven years. The tribunal had acquitted Tujo and the other prisoners. The Fiscal refuses to acquiesce in this decision, and has appealed against it, so that all will be retained in prison.—*Record.*

Prosecution of "Essays and Reviews."—Sir R. Phillimore has been consulted on the question whether Professor Jowett, not holding a parochial benefice, can be prosecuted for his share in the "Essays and Reviews," and the opinion has been given that, as a professor of Oxford, he can be subjected to the penal provisions of the ecclesiastical law.

Testimonial to Dr. Candlish.—On Tuesday, at a breakfast in the Hopetoun Rooms, Queen-street, Edinburgh, Dr. Candlish was presented with a testimonial, consisting of a deed of trust, in behoof of himself and family, vesting the sum of 5,000*l.*; a bank receipt for the sum of 530*l.*; and a piece of plate of the value of 120*l.* The Earl of Dalhousie presided on the occasion.

The Oxford and Cambridge Zambezi Mission.—Information has been received from the Zambezi of the retreat of the Oxford and Cambridge mission party, through fear of being attacked by the natives, whom they did not wish again to fight. There was a dispute between the Rev. Mr. Rowley and Dr. Livingstone respecting who is to blame for this fighting having arisen.

The Special Sunday Services.—At St. James's Hall, on Sunday last, the Rev. Newman Hall, LL.B., preached in the afternoon, and the Rev. F. Greaves, B.A. (Wesleyan), in the evening. The Rev. D. Katterns, of Hackney (Baptist), took the evening service at the Britannia Theatre. The preachers at the other theatres were as follows:—Standard, Rev. J. Rashdall, M.A., minister of the Episcopal Church, Eaton-square. Pavilion, Rev. S. Minton, M.A. Surrey, Mr. Gullam, student, Presbyterian College (for Rev. W. Chalmers, M.A.). Sadler's Wells, afternoon, Rev. S. Thornton, M.A., incumbent of St. Jude's, Whitechapel; evening, Rev. H. B. Ingram, minister of Paddington Chapel.

South African Missions.—The London Missionary Society's *Magazine* for November contains a letter from the venerable Robert Moffat, written with his characteristic energy, and taking a hopeful view of the Mission recently established among the Matebele. The missionaries fully intend to renew the attempt to establish themselves among the Makololo to the north of the Zambezi in spite of the distressing issue of the previous effort when Mr. and Mrs. Helmore, with Mrs. Price, fell victims to fever. They propose now to cross the Zambezi, near the Victoria Falls, and then proceed northwards till they get three days' journey towards the highlands. Here they believe they shall find a perfectly healthy region. This letter entirely disposes of the report of Mr. Moffat's death, the name of the venerable missionary having been confounded with that of his son, whose decease was made known some weeks ago. Mr. Robert Moffat died near Kuruman on the 8th of August.

The Edinburgh Annuity-tax.—A meeting of the general committee of the Association for the Total Abolition of the Annuity-tax, was held on Thursday night at Edinburgh, pursuant to adjournment from Wednesday, the 22nd inst., Mr. George Laing in the chair. Mr. Kerr moved that this association take no part in the forthcoming Municipal Elections. He said that though the influencing of elections was one of the means by which they hoped to attain their object, it was manifestly inexpedient to attempt doing so this year. They must either vote for men who were willing to give the most determined opposition to that unjust measure or not vote at all. Mr. Wright seconded the motion, and thought, when the effect of the obnoxious law was seen to be the packing of the Town Council with the members of a Church which numbered only one-third of the community, it would within a few days bring about such a reaction as would obliterate the obnoxious law from the statute-book. The motion was unanimously agreed to. It was then agreed to prepare a concise statement of the present position of the arrears of the old annuity-tax and the new Clerico-Police Rate, with the prosecutions connected therewith, to be circulated for the information and guidance of members of the Association.

A Church Transferred to the Calvinistic Methodists.—Some time since a paragraph appeared in the daily papers relative to the dispute between Lord Llanover and the Rev. John Griffiths, Perpetual Curate of Mynyddyslwyn parish, Monmouthshire. The parish is a large one, and in some parts exceedingly populous. Lord Llanover is the proprietor of nearly the whole of Abercarn, which is a village, or rather a small town, in the parish. He has built a church there at his own expense, for the express purpose of providing for the religious wants of the Welsh population, and for many years the services have been conducted in Welsh, as originally intended. Latterly his lordship's curate received a valuable preferment, and it became necessary to appoint another in his place. This was done, but it appears that before the new curate could enter upon his duties it was necessary to receive the permission of the perpetual curate of the parish in whose cure Abercarn was situated. The Rev. John Griffiths refused the permission unless one service was conducted in English. Lord Llanover demurred to this, and hence the dispute. One of his lordship's chaplains has been ministering at the church for several months, but, finding that there was no hope of an arrangement, Lord Llanover determined to transfer the church to the Calvinistic Methodists, under certain conditions. These conditions are, that the mode of worship carried on in the Church of England shall be adhered to as far as is consistent with the Calvinistic Methodist creed. On Sunday week the opening services were held, when the Rev. L. Edwards, B.A., President of Bala College, and the Rev. Thomas Phillips, of Hereford, officiated. Lord and Lady Llanover, Mrs. Chancellor Williams, and a number of the clergy and gentry of the neighbourhood, were present.

Religious Intelligence.

Opening of Clapham Presbyterian Church.—The handsome church erected for the Presbyterian congregation at Clapham, under the pastorate of the Rev. John Macfarlane, LL.D., formerly of Glasgow, was opened for public worship on Thursday, when the Rev. John Eadie, D.D., LL.D., of Glasgow, officiated in the morning, and the Rev. W. Chalmers, of Marylebone, in the evening. The large sum—for an infant church—of 288*l.* was collected for the building fund.

Bloomsbury Chapel.—On Sunday last sermons were preached in this chapel morning and evening by the Rev. William Brock, in behalf of the funds of the Hospital for Consumption and Diseases of the Chest, Brompton, and of the St. Giles Ragged School and Refuge. In the course of his eloquent and impressive sermons, the minister expressed his deep sympathy with these admirable institutions, and testified to their great value and usefulness. His earnest appeal for aid, which he described as now much needed, was liberally responded to by the congregation, the sum collected being 76*l.* 1s. 2d., which was equally divided between the two charities.

Proposed New Congregational Church and Schools, Lower Clapton.—On Monday evening last a social quarterly meeting of the church and congregation of Pembury-grove Chapel was held in their present place of worship; the Rev. Frank Soden, the pastor, in the chair. The meeting was addressed by the chairman, Messrs. Crow, Tomkyns, Williams, and other friends, and strong confidence was expressed that the object contemplated would be successfully completed, and a building opened during the ensuing year adapted to the necessity of the locality. This movement proves what may be done by a few earnest Christians. A little more than six years since the cause at Lower Clapton had been brought so low as to be almost extinct, and there seemed to be no alternative but to dissolve the church and shut up the place. Encouraged, however, by the London Congregational Chapel-Building Society, a few devoted friends determined to make a new effort, and the present pastor was induced to enter upon this apparently unpromising sphere of labour. There was then 1,300*l.* debt on the place, all of which has been paid, and 2,149*l.* raised or promised chiefly by members of the church and congregation towards the erection of the new building. The London Congregational Chapel-Building Society have, in addition to this, voted a grant of 300*l.* and a loan of 700*l.* Thus (exclusive of the old chapel, which is to be sold in aid of the building fund) 3,149*l.* have already been secured towards the erection of the new church, which is to accommodate 1,000 persons, with school-rooms attached for 600 children. The foundation-stone will, it is expected, be laid early in the ensuing spring, on a most eligible freehold site, which has been secured in the midst of a large and increasing population, for which there is no other church or chapel accommodation in the immediate locality.

Memorial School-rooms at Howard Chapel, Bedford.—The Rev. William Alliott, having completed the thirtieth year of his ministry, the church and congregation assembling in Howard Chapel have built new school-rooms, as a memorial of gratitude to God for the blessing that has attended the labours of their esteemed pastor, and as a token of their affectionate regard for his person and ministry. The large room is built behind the chapel, is commodious, lofty, of architectural beauty, and will be of great service not only to the teachers and scholars of the Sabbath-school, but also for weekly lectures, and congregational, tea, and other meetings. The services connected with the opening commenced on Sunday last, the 26th ult., when sermons were preached in the morning by the Rev. John Jukes, of Bunyan Meeting; and in the evening by the Rev. John Frost, of Cotton End. On Monday evening the Rev. Dr. Alliott, of Spring-hill College, preached: and on Tuesday evening a large assembly met to tea, when John Howard, Esq., the mayor of Bedford, presided. Mr. Anthony made a report of the steps which led to the erection of the school-rooms, and feelingly alluded to the respect and affection which the congregation felt for their minister, and to the unanimity and liberality of the people in subscribing towards the building as a mark of their gratitude to the Almighty for what he had done by and for their pastor. The total expense of the land and building, was, he said, about 650*l.*, towards which 528*l.* had been subscribed before the 25th ultimo. The Rev. William Alliott appropriately replied, and addresses expressive of the high esteem and regard felt for the pastor, and congratulating him and the people on the movement, were delivered by the Mayor, the Rev. John Frost, of Cotton End; the Rev. Dr. Alliott, of Spring-hill College; the Rev. John Jukes, of Bunyan Meeting; the Rev. J. Latrobe, of the Moravian Church; the Rev. C. Carter, of the Wesleyan Church; the Rev. J. T. Poulter, of Wellingborough; and the Rev. J. J. Insull, of Bunyan Chapel. A collection was made, which, with the collections after the sermons, amounted to 42*l.*, reducing the remaining debt to 90*l.* The devotional services were conducted by the Rev. Messrs. Hillyard,

of Bedworth, and Griffith, of Biggleswade. A tablet expressive of the occasion of the erection is placed in the large room.

FARNWORTH.—The new Congregational church erected in Albert-road, Farnworth, was opened for public worship on Thursday last, when a sermon was preached in the afternoon by the Rev. Thomas Raffles, D.D., LL.D., of Liverpool; and the evening by the Rev. F. J. Falding, D.D., theological tutor in the Independent College, Rotherham. The church has been erected from designs by Messrs. Travis and Magnall, architects, Norfolk-street, Manchester. It is erected in the early English style, and is built of patent brick, with ornamental Yorkshire stone dressings; and, whether as to the architecture or the workmanship, the building is an ornament to the town and district. The estimated cost of the building was 2,500*l.*, but with the extras, the amount will be about 2,600*l.* Towards this sum subscriptions have been promised, including 1,000 from R. Topp, Esq., amounting to 1,750*l.*, so that there remains about 850*l.* yet to be raised. Notwithstanding the very unfavourable state of the weather, there was a good congregation assembled on Thursday afternoon, including some strangers from Manchester, Bolton, Bury, and other places. The following ministers were also present:—the Revs. Robert Best and W. H. Davison, of Bolton; Samuel Clarkson, of Salford; J. H. Ouston, of Bury; J. Thompson, of Radcliffe; the Rev. Mr. Williams, a returned missionary from Shanghai; the Rev. William Jackson, Wesleyan minister of the place; and the Rev. Elijah Jackson, Wesleyan minister of Farnworth. The collections for both services amounted to 46*l.* 12*s.* 0½*d.* The opening services were continued on Sunday last. Dr. Fraser, of Airedale College, preached in the morning, and the Rev. G. D. Macgregor in the evening. This congregation is an offshoot from the Farnworth Congregational church. For many years it has held its services in the school at Dixon-green, where it has been abundantly prosperous. There are upwards of 300 scholars in the school. The Rev. W. Jackson, late of Mansfield, has recently been called to the pastorate of the place, and there is every prospect of a large and influential congregation growing up in the neighbourhood.

PARIS CONGREGATIONAL CHAPEL.—The Rev. R. Ashton, in his recent visit to Paris, obtained, on behalf of the Congregational Union, a lease for three, six, or nine years, of the well-known chapel, 23, Rue Royale, near the Madeleine, and recently vacated by the Wesleyans. The committee hope shortly to announce the reopening of the chapel for English worship by the Congregationalists, and under the direction of a sub-committee of the Union, specially appointed for that object.

Correspondence.

LANCASHIRE DISTRESS.

To the Editor of the Nonconformist.

DEAR SIR,—At the request of some of the editors who so kindly insert our weekly list I will condense my remarks into the smallest compass. Up to the present date the following sums have been received, in connexion with the Central Committee, since my last report. Thousands and thousands of hearts will fervently thank our friends for this help. I have, however, to assure our kind contributors that matters in this cotton district are no better. The distress is really terrible, and it is steadily reaching a class above the factory operatives. How high it is to reach none of us can tell. We trust that in every Christian circle some kind energetic person will originate a plan for weekly contributions. These, and these alone, on the widest scale, can meet the claims of the suffering Christians through the approaching winter. In reference to clothing, we wish most emphatically to say that very large supplies will be required. Physically, mentally, morally, socially, religiously, it does great good.

I remain, yours sincerely,
WILLIAM ROAF, Corresponding Secretary.

	£	s.	d.
Liverpool, Crescent Chapel, Rev. J. Kelly	45	14	6
Manchester, Park Chapel, Rev. J. Brown	15	0	0
Do. Zion Chapel, Rev. J. Gwyther	10	0	0
Editor of the *Christian World*	29	16	0
Leeds, Marshall-street Chapel, Rev. J. H. Morgan	18	5	0
Sutton, Rev. J. Jacob's collection 8 3 4			
Donations 1 15 0			
A Boy's Class 0 11 0			
	10	9	4
London, Surrey Chapel, Rev. N. Hall, 2nd contribution	12	6	0
Huntley, Rev. R. Troup, 2nd contribution	1	0	0
Newport, Mr. White's box, 2nd contribution 1 0 0			
C. Grocer 0 3 0			
	1	3	0
Bodmin, Lady Huntingdon's Chapel and School, Rev. G. Hobbs	7	5	7
London, City-road Chapel, Rev. A. Hannay	31	8	6
Uxbridge, Rev. R. P. Clarke	11	12	9
Wednesfield Heath, per Mr. M'Connell	1	0	0
Dalkeith, Rev. Dr. Gowan	12	10	0
Howe, near Christchurch, Rev. S. Knell	1	5	0
Hampstead, A Friend 0 10 0			
A Servant 0 2 6			
M. B. 0 12 6			
	1	5	0
Editor of the *Christian World*	28	4	9
Bridgestock School, per Mr. G. Vickers	1	3	0
Biggleswade, Rev. P. Griffiths, moiety of collection	8	12	2
Lymington, Rev. J. Tunmer, collection 11 6 0			
Sabbath School 1 12 4			
Young Men's Class 1 0 0			
Mrs. Tunmer's class 0 9 6			
	14	1	10
Leicester, London-road Chapel, Rev. R. W. McAll	17	8	6
Stafford, Rev. G. Swann, 2nd contribution	2	12	6
Rev. H. R. Reynolds, M.A., collections made at the village chapels in which the Cheshunt Students preach, College Chapel 7 4 6			
Nazing 3 12 6			
Botany Bay 2 10 6			
Stalnstead 1 8 0			
Wormley Chapel School 2 10 0			
Hortford Heath 0 16 0			
Whitewebbs 0 7 6			
The Students 2 0 0			
	20	9	0
Bristol, Zion Chapel, Rev. G. Wood	7	10	0
Kirkheaton, Rev. G. Shaw	1	13	0
Crick, Rugby, Mr. Owen, Dienz	3	0	0
Totnes, Rev. W. M. Paul	12	12	0
Islington, Mr. Henry Frodshan	3	0	0
A Scotch lady, instead of buying a winter's dress	1	10	0
Manchester, G. Hadfield, Esq., M.P., 50*l.* per month for four months	200	0	0
Ross, Young Men's Christian Association	2	0	0
Northwich, Rev. J. Johns, part of sacramental fund	1	0	0
Hackney, Mr. T. Hyslop, per Rev. J. Glanville	5	0	0
Cavers, J. Douglas, Esq.	20	0	0
Tiverton, Rev. J. Stuchbury, part of collection	7	10	0
Grimsby, collected by Mr. R. Sheppard	1	10	5
Uxbridge, Old Meeting-house, per J. E. Mountford, Esq.	5	4	1
Ware, Old Independent Chapel, second remittance, per Rev. P. Law	8	5	1
Whitland, Zoar Chapel, Rev. W. Thomas	1	2	0
Ditto, Bethel, near Narberth	1	6	6
Dowlais, Ivor English Chapel, per Rev. D. M. Jenkins	3	15	0
Grantham, Rev. E. Crisp, per Mr. T. Bastow	8	1	6
Little Dean, per Rev. G. Applegate	3	13	0
Stockwell, Rev. D. Thomas, for distribution by Rev. W. Roaf	44	17	7

Bosham, Union Chapel, per Rev. T. Sainsbury, Sabbath-school, 14s. 2d.; Brighton, the school-room box, per Mrs. E. B. Prideaux, 7s. 6d.; London, E. J. Nelson, 19s. 9d.; Three children's pocket-money for six weeks, 3s. 6d.; For special localities, Hadleigh, per Mr. T. Steele, 1*l.* 0d. 5d.; Editor of *Christian World*, 2*l.* 2s. 6d.; A few Scotchmen at Wolverhampton, by Mr. A. Ross, 12s.; Bangor, Mr. D. Williams, 10s.; J. S. 5s.; Friend at Dover, 1s.; Reader of *Christian World*, 3s.; Members of a seven o'clock prayer-meeting at Uxbridge, per Mr. J. Russell, 6s.; Smarden, Rev. J. H. Wood, seventh contribution for poor saints, 1*l.* 2s. 1d.; From Sabbath-school, 3s.; From ditto, unintentionally omitted last week, 14s. 4½, and from Sabbath-school, 5s. 7½d.; Editor of *Christian World*, 1*l.* 19s.; Richmond, Boys' School, per. Mr. J. Charlesworth, 5s. 11d.; Three friends at Rugeley, for suffering teetotallers, 5s.; St. Austell, N. C. L. W. and A. Phillips 5s.; Oaken Gates, Mr. Maddocks, 1*l.* 10s.; Galatians vi. 10, 5s.; Yeovil, Mr. H. Dyer, 16s. 6d.; Sunningdale, collected by Mrs. Bedford, 1*l.* 10s.; Southampton, Miss Martell, 12s. 6d.; Miss Campbell, 10s.; Collected by Elnathan, 4*l.* 18s. 6d.; Poor Working Man at Atherstone, 2s.; Dawlish, from a Boarding-school, 1*l.*; Editor of *Christian World*, 10s. 6d.; Mr. A. G. de Garis, 5s. Parcels of clothing have also been received—from Uxbridge; from Miss France, of Kirkheaton; the Ladies of Canonbury Chapel, London; Doncaster; Dunstable; Dawlish; and several from Bolt-court. Those kind donors cannot be identified, but sincerely are they, as well as all others, thanked. To the Misses Dadswell, of Bromyard, Herefordshire, thanks are also presented, for a parcel prepared with great thoughtfulness, suited to persons who have been in happier circumstances. To Mrs. Fossey also, of Hackney, thanks are presented for an example which we hope all drapers and clothiers will imitate, viz., that of giving articles which have become unfashionable, but which to the half-naked operatives of Lancashire will be truly useful.

THE REV. JOSEPH BARDSLEY.

To the Editor of the Nonconformist.

SIR,—I observe that Mr. Knott has written to you taking exception to a phrase in a speech of mine, which he supposes to have been intended to apply to Mr. Bardsley. I do not see how there can be any imputation upon him in the use of the word "stipendiary" any more than there is in speaking of "a stipendiary magistrate." If there is imputation anywhere it is in the word "Quixotic," which is an expression of opinion I am not under any necessity of withdrawing.

I write, however, to state why I thought myself entitled to employ the phrase. I had several times heard that Mr. Bardsley was paid for his services—if, indeed, he *can* be paid for them—and a statement to that effect appeared in our local paper, at the very time when our correspondence was appearing in it, so that it must have come under his notice, and the very name of the gentleman who was reported to employ Mr. Bardsley was there given. No contradiction of it appeared.

Now, Sir, I should be very unwilling to consider the report as proved merely because Mr. Bardsley had left it without contradiction, *if he had not himself laid down this rule for my guidance.* When he was at Wakefield he charged Mr. Miall with being a Unitarian, because the *Advertiser* had said so, and its statement had not been contradicted by Mr. Miall himself. Now, surely Mr. Bardsley cannot object to have his corn measured in his own bushel.

If Mr. Knott writes with Mr. Bardsley's knowledge and consent, I will abide by the intended meaning of his letter, although its construction is either evasive or ungrammatical.

I will only add, that well as I thought I knew Mr. Bardsley by this time, I had not supposed that he would be willing to do such very dirty work for the mere love of it, and if I have occasion to speak of him again I will style him "an unstipendiary Quixote."

I am, Sir, your obedient servant,
H. W. PARKINSON.

Rochdale, Nov. 3.

THE "SATURDAY REVIEW" AND THE PRIMACIES.

To the Editor of the Nonconformist.

SIR,—It sometimes answers the purpose of the Father of Lies to speak the truth.

"It is seldom," observes the *Satirical Reviewer*, "that an archbishopric goes begging." This is undeniably true. For when in one scale are placed the "enormous patronage and dignified ease of Bishopsthorpe," with "skin upon skin, and parchment upon parchment," the great heap of weighty texts (such as Matt. xxiii. 9, John xviii. 36, Matt. xix. 23, 24, &c.) found in the opposite scale of the balances "fly up in counterpoise and kick the beam." It requires but a superficial acquaintance with the New Testament to perceive how difficult it must be for the minister of heaven, possessed of all these worldly goods, personally to prepare aright for "the inevitable hour," and for the reckoning-day. Nevertheless, "it is seldom that an archbishopric goes begging!" Theological students may be scarce; hard labourers in the vineyard may be few; the supply of clergy for the missionary purposes of the Church may entirely fail—"it is seldom that an archbishopric goes begging"!

One would suppose the dictum was verily credited that "a saint in crape is *twice* a saint in lawn." And if, indeed, the acquisition of vast public property, princely state, and all that constitutes the pride of life, be productive of true religion, why should not this saying be rehearsed among the Articles of Belief?

It is an unpleasant task to speak "evil" of the public conduct of "dignities," but to say anything the reverse of this *sincerely* is not an every-day luxury. Listening with both ears for any good report, and looking with both eyes for "favoured communicated paragraphs," all to be discovered is, that a congratulatory address is coming from the Yorkshire clergy to the recent Episcopal nominee of Cambridge House. And, further, we are informed that the new Archbishop, when "Mr." Longley, wished for the removal of the Athanasian creed from the Church Service.

Now, as to the first of these statements, it will strike the reader that it is really not to be wondered at that those on the lower portion of the Church's ladder should express much sympathy with the gainer of the topmost round. Many of these divines justly make some pretensions to learning, and the reviewer tells us that "Archbishop Sumner never bestowed preferment on a single man of letters, and he even ousted from the librarianship of Lambeth that distinguished scholar Dr. Maitland. From Dr. Longley *better things* may be hoped for." Without mixing too much alloy with this tribute from the north, may we not suppose that the learned contributors to it are not altogether unmindful of their own interests; that gentlemen so distinguished for theological intelligence may not themselves have an eye to some of the "uppermost seats;" and that there are contemplations much more distateful to sagacious northern theologians than "a successful *southern* journey"?

With regard to the "Quicunque vult" story, are we not reminded by it of the sceptical parson, who justified himself on the ground that his archbishop could *well afford* to believe it, believing as his Grace did at the rate of thousands per annum, whilst he (Mr. Patten) could believe only at the rate of 50*l.* a-year? Have we not been taught by the *Saturday* that, as a "general rule, a man believes according to his position"?

How strange, however, must be the condition of that Church—how "elastic and accommodating the rules"—when its primate's popularity can be best promoted by his promise of his vote for the abnegation of its fullest creed.

What would Wesleyans think of this as applied to their President? What would the Connexion and the Conference say did Mr. Prest advise the scissoring of the founder's "notes"?

But the reviewer carefully cautions us against expecting any reformation of the English Establishment from chiefs among its hierarchy. "*Laissez-faire* has its virtues." "To administer—*not reform*—is a primate's work."

As an illustration of "the varied experiences" which we learn "the new archbishop brings to the seat of Lanfranc and Anselm," reference may again be made to the case of Mr. Jukes, as introduced to the public by the *Eclectic Review*. It appears Mr. Jukes received from the archbishop a series of questions referring to his opinions upon union with other Christians, and communicating with them at the Lord's Supper, &c.; also his opinions touching the new birth or real regeneration by the Spirit of God; and as Mr. Jukes' answers were really evangelical he was suspended from his curacy!

There is yet one other topic, Sir, and the robustness of the reader's patience need be no further tried. In a recent number of the *Quarterly* a great deal of praise was bestowed on cathedral towns. Their "quietude, antiquity, and solemnity," none will question. But are they in morals above all others? Some few months since, a writer not unknown in Nonconformist circles happened to visit a thickly-steepled city. Passing down the main street one Sunday he was surprised to find business being carried on in a large shop. As the proprietor was an old respectable citizen, and numbered several of the clergy among his customers, he was asked if any of these national pastors ever remonstrated with him on Sunday profanation, "Not a bit of it—never one," was the reply, and added—"they care nothing for the flock so long as they get the fleeces,"—or words to this effect. Indeed, after very little research it was apparent the spiritual interests of the inhabitants there were much neglected, and the rising generation of the place were in a condition far from promising. Elements terrestrial evidently preponderated over those of celestial origin, and the ancient conclusion was not to be resisted—"the nearer the church the further from heaven." But to conclude. In time past arch-episcopal sees remained vacant for years together, yet wisdom, piety, and religious zeal survived. Might not this state of things be repeated with similar results?

Islington, Oct. 20, 1862. N. R.

Foreign and Colonial.

THE CIVIL WAR IN AMERICA.

THE WAR.

General M'Clellan's pickets have been extended two miles. An advance was considered probable.

The Republican and Abolition party have recommenced their opposition to General M'Clellan, and call loudly for his removal from the command of the army of the Potomac. The President is unable to order an advance against the Confederates at Winchester. General M'Clellan opposes an advance on the ground that he has not force sufficient, and that such force as he has is ill provided with shoes and other necessaries.

The Confederates under General Lee are in great force between Charleston and Winchester. General "Stonewall" Jackson is at Bunker's-hill.

General Fremont has again been appointed to a command, and is immediately to proceed to Texas.

The Federal General Negley reports that the Confederates, who had assembled at Lavergne, fifteen miles east of Nashville, with the intention of assaulting the city, were attacked by the Federals on the 6th and routed, leaving one hundred and seventy prisoners.

The Confederate General Price is gathering troops at Holly Springs, Mississippi, on the Mobile and Ohio Railroad.

Richmond papers of the 18th ult. complain of the wretched arrangements made for the sick and wounded. In the department of the Mississippi General Pemberton had been appointed to supersede Van Dorn.

From Cairo we hear of several skirmishes on the river. The guerillas continued to burn cotton. A doubtful report was current that the Confederates had surprised and occupied Island No. 10.

The Confederates had apparently evacuated Western Virginia, with the object, it was supposed, of reinforcing Bragg.

According to the New York journals, the drafting for the army was proceeding peaceably.

Federal officers have been appointed to report to the State Department any cases of aliens actually drafted into military service, and who claim exemption.

THE ELECTIONS.

In four States elections for members of Congress, the State legislatures, and in some cases for governors and other State officers, took place on the 14th ult. These States were Pennsylvania, Ohio, Indiana, and Iowa. In Pennsylvania the Republicans and Union party carried the day by a strong vote. That State will send twenty-four members to next Congress. The Republicans will have fourteen or fifteen of the number, the Democrats eight or nine. Not many of them consist of what are called "Peace-Democrats." In Ohio the Democrats had great success. In the present Congress that State is represented by twelve Republicans and nine Democrats; in the next Congress the Democrats will have, it is believed, twelve members, which will be a gain of three. On the State tickets the Democrats claim a majority of from 10,000 to 15,000. In Indiana there has not been much change. The Democratic element has ever been powerful in that State. The latest returns from Iowa indicate the election of all the six members of Congress by the Republicans, and a Republican majority of about 10,000 on the State ticket. It is stated that very many of the Democrats who have been elected will support the President in all wise measures for a vigorous prosecution of the war. Mr. Vallandigham, a violent opponent of the President and of the war, and an undisguised "sympathiser with the Secessionists," has been defeated by General Schenck. General Dumont, another officer of the army, has been elected to Congress from Indiana. The Abolitionist party, headed by Messrs. Sumner, Wilson, and Wade, in Congress, and Horace Greeley and others out of it, has gained no strength by the elections referred to, but lost rather. At New York a third party seems to have sprung up in the elections. General Wadsworth has been nominated for governor by the Republicans, and Horatio Seymour by the Democrats. It is now stated that General Dix has been nominated by the "Federal Union Party."

THE SOUTHERN STATES.

The Confederate Congress has passed a resolution that President Davis would be sustained in resorting to such measures of retaliation as in his judgment may be demanded by Mr. Lincoln's proclamation and the other barbarities of the enemy.

The Confederate Congress has adjourned to the 13th November.

A Confederate ram has been launched at Charleston.

The *Times* publishes a letter from Mr. Crittenden, of Nashville (a son, we believe, of the Mr. Crittenden who has embraced the Federal cause), in which, on behalf of the Confederates, he urges the impolicy of European interference as likely to strengthen the Lincoln Government. He says:—

We of the South are willing to say to the North, "We will meet you half way; will agree to a suspension of hostilities that a Convention of all the States may be called, and a settlement come to by its decision, by which we engage ourselves to abide, provided the said Convention be left to deliberate in absolute disconnexion from and independence of Government control or influence." Such was the unanimous feeling of every prominent man whom I appealed to in the South within the past two months.

THE NEGROES AND THE SLAVERY QUESTION.

The *Richmond Despatch* of the 24th ult. says:—"Two carloads of negroes arrived in this city yesterday, by the Central Railroad, direct from Harper's Ferry. Included in the number were men, women, and children. They are the property of citizens of Virginia, living in the vicinity of the Ferry, and are part of those found with the Yankees after their capitulation to the force of General Jackson. Their masters propose to offer them for sale in Richmond, not deeming them desirable servants after having associated with the Yankees."

The following, from the New York correspondence of the *Times*, illustrates the negro difficulty and the pressure of fugitive slaves:—

The number of freed negroes—fugitives who have recently sought refuge in the Free States, and who, both prior and subsequent to the publication of the President's proclamation, have come within the lines of the Federal armies or congregated at Washington and New Orleans to be maintained at the expense of the Government—has been such as to alarm both General Halleck and General Butler. Washington and the District of Columbia are overrun with negroes, for whom employment cannot be found, and whom the Government is consequently obliged to feed; while General Butler has an immense population of old and infirm negro men and women and large numbers of children to maintain, at an expense which is so heavy as to alarm even that imperial personage. To lessen the difficulty, the Government, in some districts, has been billeting the able-bodied black labourers upon the farmers, and has even introduced them into Illinois, where a State law exists against their importation. The order drafting the negroes emanated from the War Department, and has created such dissatisfaction throughout Illinois that mass meetings have been elsewhere summoned to protest against it "as a gross and flagrant outrage on the laws of the State and the rights of the people." At one of these meetings, held on the 11th inst., at Pittsfield, fears were expressed that the soldiers who returned to their native towns and villages at the conclusion of the war, would find it impossible to procure work at their ordinary avocations, in consequence of the number of negroes that would be brought into competition with them at lower wages. Many angry speeches were made and angry resolutions passed. One resolution stated "that the influx of a large population of blacks could only tend to destroy the dignity of white labour, by bringing black labour into ruinous and disgraceful competition with it." Another "that it was not only the duty of the people to protect the homes and property of those who have volunteered to defend the country, but to protect and keep open all the channels of industry through which those volunteers, when they return home, can earn by honest labour a support for themselves and families." Both of these were passed by acclamation. At another meeting at Broadwell, in the county of Logan, the speeches were fiercer in their tone, and declared that the bringing in of the negroes was calculated to disturb the peace and impair the growing prosperity of the State, and that any one who introduced them set the laws and constitution at defiance. One of the resolutions "warned all persons that we, the people, would see that the constitution and laws of the State were enforced to the very letter—*peacefully, if possible; forcibly, if necessary.*" This significant threat was clearly a declaration of war against Mr. Stanton and the Government. The concluding resolutions, three in number, called upon the governor and all others in office under him to execute the laws, to prevent Illinois from being overrun with "worthless negroes," and to protect the white labourer; adding, in the following words, a pregnant reminder that Judge Lynch was still alive and "Lynch-law" still current in Illinois:—"We hereby give all those who will encourage, harbour, and give any aid to negroes in this precinct warning *that they will be summarily dealt with* if those whose duty it is to enforce the law fail to do so;" and that "we hereby pledge our lives to the maintenance of the foregoing resolutions." The same Chicago journal which report this and similar meetings, contains also the report of a law case in which the salary due to a school-teacher in Montgomery County was refused on the ground that he was "at least one-fourth negro." The judge ruled that "good taste and sound policy" forbade the employment of negroes and mulattoes as teachers in the public schools. The constitution, he said, did not expressly disqualify such persons from exercising this particular function, but as it prohibited their immigration into the state, and the Common School Law did not permit negro children to attend as pupils and enjoy the benefits of the schools, it was clear that the employment of negro teachers was contrary to the spirit if not to the letter of the constitution, and he decreed accordingly.

A curious incident has occurred in the neighbourhood of New Orleans, which is exciting a good deal of attention. The slaves of a wealthy planter named White came in to General Butler, and stated that they were loyal men, and tired of slavery, but were willing to work for their master for wages, otherwise they would not answer for their remaining on the plantation. Their owner, finding how matters stood, expressed his willingness, *faute de mieux*, to fall into the proposed arrangements, which under General Butler's auspices were accordingly made, and the whole of the negroes, several hundreds in number, are now working for so much a week for their old owner, taking care of themselves.

A large number of teachers, male and female, have sailed from New York for Port Royal, to open schools for the blacks at that point.

The Superintendent of Louisiana State Penitentiary asks what is now to be done with children born in the prison of female convicts, and who have heretofore been sold into slavery at the age of ten for the benefit of the State. General Butler replies:—

I certainly cannot sanction any law of Louisiana which enslaves any children of female convicts born in the state prison. Their place of birth is certainly not their fault. You are therefore to take such care of them as would be done with other destitute children. If these children were born of female convict slaves, possibly the master might have some claim; but I do not see how the State should have any.

FRANCE.

The Paris *Presse* says:—"The departure of the French fleet for Greece has only been delayed by reason of the understanding between the three protecting Powers who have resolved to apply the principle of non-intervention to Greece. The members of the Provisional Government have given assurances to the representatives of England, France, and Russia, that the revolution will be confined to Greece."

La France also has the following:—"The elections will take place in Greece on the 10th of November. The understanding between the three Powers has deprived Grecian affairs of their importance for Europe. It is believed that England, as well as France, and even Russia, wish to respect the treaty of 1856."

Chevalier di Nigra has published a note contradicting the recent assertion of *La France*, that the Italian Government had disavowed the note of General Durando.

M. de Bismarck-Schönhausen has been received by the Emperor, and has left Paris for Berlin.

ITALY.

The following is a telegram from Spezzia, dated Oct. 29:—

A grand consultation of all the surgeons in attendance upon Garibaldi, including Doctors Nélaton and Partridge, has just been held. An exploration of the wound was made with the finger, but the ball was not reached. The articulation of the ankle-joint was pronounced sound, and it was judged that no operation to extract the ball was necessary. The general state of Garibaldi's health is good, and his convalescence is certain; but the cure will take a long time.

Garibaldi continues to improve in health.

The *Monarchia Nazionale* confirms the rumour of the despatch by the French Government of a note in reply to General Durando's circular, and continues:—"The note is said to indicate no change in the policy of France towards Italy, but to open the way for fresh negotiations on the Roman question."

A letter has been published addressed by a portion of the Italian clergy to the Pope, praying his Holiness to renounce the temporal power. The letter bears 8,948 signatures, and is accompanied by a statement signed by Father Passaglia on the number and standing of the priests signing the letter.

It is asserted that Tristany, with twenty companions, had surrendered himself at Veroli to a French detachment. The band of brigands commanded by Tardio has been destroyed. The chief alone succeeded in escaping.

The Turin *Discussione* of Monday says:—"On the 1st instant an encounter took place on the right bank of the Po, upon the Austrian frontiers, between a body of Italian carbineers and some Austrian soldiers. The Italians fired upon the Austrians, and after a few shots the two parties engaged in a hand-to-hand contest without regarding the boundaries. The Austrian armed customs' guards were repulsed from Italian territory. The Austrians were finally compelled to take to flight."

ROME.

A letter from Rome says:—"The railroad to Naples was finished long age, but sooner than open it the Government pays a large sum daily to the company who made it. If English families wish to go to Naples by the railroad, the Government sends them, if they make the request, but gratis; and all this sooner than put themselves in communication with the 'Regno d'Italia.'"

The Paris correspondent of the *Globe* seeks to draw some comfort for Italy from the report that Cardinal Bofondi will be recalled to the councils of the Pope, and the rumoured retirement of Antonelli and De Mérode. Bofondi is believed to be favourable to a conciliatory policy towards the Italian kingdom.

The population of Rome this year is 197,078. Of these, 10,000, one-twentieth part, are in prison for political offences! The French troops, 25,000, in number, are not reckoned among the population.

AUSTRIA.

The deliberations in the Council of Ministers at Vienna appear to have resulted in a friendly settlement of the dispute with the Chambers. The Government has formally declared, through M. Rechberg, that it will accept the vote of the Lower Chamber, by which the sum of 60,000 florins for diplomatic salaries was struck out of the budget. This is a real constitutional triumph.

On the 29th ult. the Emperor of Austria received at Vienna a deputation of the Crédit Foncier Company of Hungary, and pronounced some words to the following effect:—

I have willingly authorised your undertaking, because I am anxious about everything that is likely to serve your country. But my desires will not be fully satisfied until I behold Hungary contented, not merely as regards material interests, but in all other points of view. Make my words known in your country, for which I feel a real affection.

An Austrian naval division has been ordered to Greece for the protection of Austrian subjects in that country.

A letter from Venice, of the 23rd ult., in the *Presse* of Vienna, announces the discovery in the former city of a conspiracy, comprising the members of the revolutionary committee who organised all the demonstrations against the Government. All the persons arrested belong to the wealthy classes.

PRUSSIA.

A banquet of 1,100 covers was given at Breslau to the Silesian deputies on their return home, after the breaking up of the Prussian Chamber. The greatest enthusiasm prevailed. At Bonn, the deputy of the place (M. Jruich), was visited at night by the in

habitants and students, forming a long *cortége* with torches. At St. Jean, M. Virchow on his return was received with great honour by the burgomaster and authorities. Similar marks of favour have been shown in Prussia to many other of the liberal deputies.

RUSSIA AND POLAND.

It is stated from Warsaw that the Government has discovered a central revolutionary committee, under the presidency of General Mieroslawski, and ascertained its object.

Numerous political arrests have been made among the working classes. The arrival of the Emperor of Russia in Warsaw was stated to be expected.

The Countess André Zamoyski, wife of the illustrious patriot, has died of the illness with which she was attacked when the arbitrary measure of exile was adopted towards her husband; and, according to the accounts received, there can be no doubt that her mental anxiety has hastened her death.

The *Morning Star* publishes a very remarkable letter addressed by a number of officers of the Russian army in Poland to the Grand Duke Constantine. The officers declare themselves tired of acting the part of executioners—charging unarmed crowds, driving unresisting people from churches—and imploring the Grand Duke to use his influence with the Emperor to get the system changed. If it is not—if Poland is not allowed to reorganise herself freely—they cannot answer for the fidelity of the army.

GREECE.

The more we learn of the manner in which King Otho has left his kingdom, the more complete and ignominious is his overthrow shown to be. On the 23rd ult., the news from the provinces determined the disaffected of the capital to make a movement. The people and the garrison were immediately assembled in the principal "place," and the deposition of the dynasty was forthwith proclaimed. No dissenting voice seems to have been raised on behalf of the absent Sovereign. On the same day the King and Queen arrived in the port, ignorant of all that had passed, and found themselves shut out from their capital. The foreign representatives begged the King not to land, but to go away, and his Majesty replied that he would take time to think the matter over. Next day the Provisional Government ordered their Majesties to leave the Greek frigate in which they were, adding that if they remained on board their safety could not be ensured. Thereupon the King and Queen embarked on board the English ship Scylla, and sailed for Venice. It thus appears that the overthrow of King Otho's power was so complete that he could not even command the ship whose deck he trod. The new Government has taken the title of "The Government of the Hellenic Kingdom," and is presided over by M. Bulgaris.

The President of the Provisional Government of Greece has issued a proclamation announcing the deposition of the old Government, and the programme of the new one. The principal fact enunciated is the determination of the leaders of the revolution to uphold the constitutional form of monarchy, and to convoke a National Assembly without delay. The proclamation expresses great gratitude to the protecting Powers, and declares the wish of the Provisional Government to maintain friendly relations with the other States. The document contains nothing to show whether the revolutionary chiefs do or do not entertain the aggressive intentions imputed to them. Telegrams from Athens state that the new Government is everywhere recognised throughout Greece. The students of the University have organised a guard for the capital. The private property of the King and Queen has been delivered up to the representatives of their Majesties.

The National Assembly will meet in a few days, and will, it is said, offer the crown of Greece to Prince Alfred of England.

A telegram from Munich mentions the arrival of the deposed sovereigns at Munich, where they have been "enthusiastically received." It is fortunate that the ex-King Otho so well suits the Bavarian taste.

MEXICO.

The Paris papers publish the following despatch, dated Vera Cruz, Oct. 2:—"A decree of General Forey has deprived Almonte of his title of President, dissolves his Government, and declares null all laws and ordinances issued by him. These measures have been hailed with universal enthusiasm by all parties."

CHINA.

We have telegraphic advices from Shanghai to the 19th, and from Canton to the 26th of September. The Taepings have again retired from the vicinity of the former city, and the district is once more quiet. The revolt of Mahommedans at Shensi has, for the moment, a more alarming appearance than the great rebellion. These warlike followers of Mahomet have succeeded in capturing the city of Shensi and the twenty-five towns in the neighbourhood, killing all the Mandarins and sweeping away every vestige of the Imperial authority. An army seems to have been sent against the insurgents, but nothing has been heard of its movements. The Taeping influence has extended to Canton, and has produced there a conspiracy to burn the city and kill the Mandarins. The conspiracy having been discovered, we may presume the danger to be past, but the city authorities are reported to be still in a state of great alarm.

MR. COBDEN ON POLITICAL AFFAIRS.

On Wednesday evening Mr. Cobden addressed a large meeting of his constituents at Rochdale, at Mr. Tatham's machine-shop, in the neighbourhood of the railway station. The room, which will hold above 3,000, was densely crowded. The Mayor of Rochdale presided, and there were present the mayors from several of the neighbouring towns, a large proportion of the principal manufacturers, and a mass of operatives. The proceedings were opened by the Chairman, who read a letter from Mr. Bright, M.P., stating that business in London would unavoidably prevent his attendance at the meeting; after which Mr. H. KELSALL moved, Alderman LIVESEY seconded, and Mr. JACOB BRIGHT supported, the following resolution:—

That this meeting views with dismay the enormous public expenditure of the country, which unnecessarily increases the burdens of the people, is subversive of their best interests, and perilous to constitutional Government. This meeting is also of opinion that a comprehensive measure of Parliamentary Reform, which would secure a more faithful representation of the people, is absolutely essential; and, remembering the pledge with regard to financial and Parliamentary Reform given by the present Ministry prior to their accession to power, calls upon them to carry out those pledges or to retire from office.

Mr. COBDEN, M.P., on rising, was received with great cheering. He commenced by referring at some length to the distress in Lancashire. The cotton districts were suffering from the blockade of the Southern ports, and as the Government were assenting parties to the system of warfare which recognised the legality of blockade, he (Mr. Cobden) contended that the sufferings of the cotton districts should be shared, and their efforts to obtain relief should be assisted by the whole of the United Kingdom. But a misapprehension appeared to prevail, particularly in the south of England, as to the efforts made by the capitalists of Lancashire, and the capitalists had been accused of not doing their duty in this crisis. The accusers seemed to forget that this crisis had fallen on the capitalists as well as on the working men, and that if it goes on much longer it will ruin both. After giving details as to the extent of distress in Rochdale, Mr. Cobden showed how the millowners were at present subjected to loss, not only by the depreciation of their machinery, but by the fact that although their mills were not working they were still liable to be rated for the relief of the poor. The owner of a mill worth say 20,000*l.* loses the amount of the interest on his capital, with depreciation—about 2,000*l.* a year, and in addition he is rated to the extent of 500*l.* or 600*l.* a year for the relief of the poor. As long as the mills are occupied they are liable to the poor-rates. Generally speaking the millowners had also a number of cottages in which workpeople lived, and their power to pay rent ceased when he ceased to pay wages; still the cottages continued to be rated to the relief of the poor. An experienced Manchester merchant had expressed to him the opinion the other day, that there would be no prosperity for the cotton trade for five years to come. Everything was uncertain for the future. The workpeople of that district—the blockaded poor—had lost about 6,500*l.* a week in wages, and were obtaining relief from the board of guardians and the voluntary relief committee at the rate of 1,500*l.* a-week, so that they were, in point of fact, receiving from both of those sources only about one-fourth of the income they earned by the honest industry of their hands in ordinary times. He did not believe there was any other part of the kingdom in which the same number of men would have borne so courageously and manfully the same amount of privation which they had borne. They had a gigantic evil to meet, and its consequences ought to be borne by the whole country; if by voluntary aid, well—if not, it must be met by Imperial aid. He would suggest the convening of county meetings by the lord-lieutenants as perhaps the best means of serving the end in view. Coupled with this question was another. We have been placed in this embarrassment by the civil war in America. It was useless to discuss the origin of the war or to advise its discontinuance. All must regret the occurrence of this dreadful and sanguinary contest, but it would be a sheer waste of time on the part of any one in a foreign country to attempt to argue or plead for a peaceful settlement. It was said by some that the war would soon be brought to an end. Now, he had travelled twice through the principal Free States of America, and he knew most of the men engaged in this dreadful war, yet he confessed he was totally at a loss to say how this contest was to be brought to a close; but if he were compelled to give a guess on the question, he should not make the guess Mr. Gladstone and Earl Russell have hazarded. He did not believe if the war in America was to be soon brought to a termination, that it would be brought to an end by a separation of the South from the North. There were great motives at work among the large majority of the people in America, which seemed to him to drive them to this dreadful contest rather than see their country broken into two nations. He said this, though he had no special sympathy with great nations. What he liked to see was the development and elevation of the individual man. What was the paramount instinct now witnessed among all races of men? Not a desire to separate, but to agglomerate. What is going on in Italy, in Germany, in Hungary? We see those nations wishing to come together. Three-fourths of the white population of America were likewise striving against disunion, and one dominant motive, no doubt, was that they were afraid, if their country was disunited, the foreigner, as in Italy, would step in and interfere, and endeavour to oppress the separated States. We ought to give the Americans our sympathy as a whole, to lament the great misfortune that has overtaken their country, but we should not scold them, or worry them, or attempt to dictate to them what they are to do. We have been told we ought to recognise the South. This is always coupled with the hope that the recognition would enable us to get cotton. It would do no such thing. The idea meant, in fact, more than mere recognition—namely, interference in the contest, but interference would not obtain cotton, it would have very little effect on the combatants. The policy of the North will be decided by the elections in the Western States; and if Ohio, Chicago, Illinois, Wisconsin, Iowa, and the other great States of the West will go with them, and it would be idle for England or France, or both together, to talk of intervention. The idea of employing force must be abandoned. The case is utterly unmanageable by force, but if by interference we could get cotton, what price should we pay for it? He believed it would be cheaper to keep the whole of the cotton district—aye, even on turtle, champagne, and venison—than to send to America to obtain cotton by force of arms. Six months of war would cost more than would maintain the people of these districts for ten years. What we should do is to endeavour to put an end to the system of maritime warfare which has caused the cotton dearth by effecting an alteration in international maritime law as affecting neutrals, so as to prevent the possibility of such a state of things in future. Mr. Cobden then referred, at considerable length, to the public expenditure of the country, and to the naval rivalry between England and France. He repeated the statement previously made in the House of Commons that the Premier had grossly deluded the people of England as to the armaments of France. For three years he had hardly attended a public meeting, whether of a social, political, or charitable character, without having contrived to insinuate into it an apprehension of an invasion by France. (Hear, hear.) He promised us peace with France, and he has been calling out invasion ever since. (Cheers.) We want, I think, to advertise, "Wanted a Minister, who, while professing, *par excellence*, to keep the peace with France, shall give to the taxpayers of this country some of the advantages of peace." (Cheers.) With regard to Lord Palmerston's gigantic fortification scheme, he thought if Government had asked for the money annually, instead of borrowing it, and thus being compelled to levy additional taxes, that scheme would never have been carried out. He (Mr. Cobden) contended that we had not an honest state of parties in Parliament. We have a Premier who professes to head the Liberals, and he is about the staunchest Tory in the House. As a consequence, he receives encouragement from the antiquated, incorrigible Tories because he spends more money and obstructs reform more effectually than if they themselves were in office. He (Mr. Cobden) believed we were now spending 5,000,000*l.* more annually than we should if we had a Tory Ministry at the head of affairs. If his voice was not lost during the winter, he would certainly protest against the present position of political parties early next session. He believed, however, that the remedy for the present unsatisfactory state of things was only to be found in a reform of the representation. (Loud cheers.) We were often asked what a reform would do. In answer to that challenge he might say that it was his firm belief that with a thorough representation of the people of this country an extravagant expenditure in warlike armaments in time of peace would not be possible. There was something in the self-assurance, the dignity, and the high sense of security which multitudes of men felt which would prevent them from lending themselves to delusions, and would enable them to protect themselves against imaginary dangers. The hon. member concluded amid continued cheers.

The resolution was carried unanimously. There was another, approving of Mr. Cobden's Parliamentary conduct, and congratulating him upon the success of the treaty with France.

THE WAR IN CHINA.—MEETING AT BRISTOL.

On Thursday evening a public meeting in connexion with the Bristol Reform Union, for the purpose of considering the policy of her Majesty's Ministers in China, was held at the Athenæum, Corn-street; Mr. H. O. Wills in the chair. The attendance was somewhat small.

After an explanatory speech from the CHAIRMAN, in the course of which he expressed the opinion that the course we were pursuing, in sacrificing thousands of lives and millions of property, to acquire commerce with that nation, was most unjustifiable,

Mr. H. COSSHAM rose to move the first resolution:—

That this meeting believes the past wars in which this country has been engaged with China to have been fraught with the most sad and fearful results, and earnestly deprecates the interference of this country in the internal affairs of the Chinese Empire, as likely to increase the horrors and disasters connected with the civil war now unhappily raging in that country.

He said that he regarded the account of our Chinese policy and Chinese wars during the last twenty-five years as among the saddest parts of our national history. He believed as a nation they had been guilty of great and fearful crimes in connexion with the intercourse with, and treatment of, that remarkable people. After speaking at some length of our past policy with China, he went on to say:—

One of the effects of our various wars in China, there

can be no doubt, has been to destroy the prestige of the present Government. and to give encouragement to the Taepings (or Revolutionary party). I believe this fact is admitted even by Lord Palmerston himself. Suffice it to say that this revolution in China is now an accomplished fact; in a district covering 130,000 square miles in extent, and peopled by nearly 100,000,000 of inhabitants; and what I contend for is that whether the Taepings are justified or not in their opposition to the present Chinese Government, *we* have no right to interfere. And I further contend that our present interference is in opposition to the express directions given by Earl Russell, last year, to Mr. Bruce. But, notwithstanding these directions, we learn from official sources that, in February this year, Admiral Hope entered into the thick of the dispute, and became an active and efficient ally of the Manchow dynasty, in connexion with Colonel Ward, an American adventurer. He attacked the Taepings in the neighbourhood of Shanghai, and killed and wounded some 900 or 1,000 of the people. But what is the excuse for this wanton violation of the principle of neutrality? The reason assigned by Admiral Hope is that the "Taepings were carrying on their operations too near to the town occupied by the French and English."

The speaker proceeded to show that the Taepings had proved themselves during the last ten years to be the friends rather than the enemies of European nations, and said:—

I cannot but regard it as a calamity and a crime that we should, through the over-officiousness of our officials, drift into a war with a large and powerful section of a great empire like China. I regard it as a point deserving the most serious attention of the people of this country, whether they are willing to support the Government in a war the end of which we cannot foresee, and the object of which it is almost impossible to understand. As a citizen, I feel bound to enter my protest against our being thus involved. I think the probability of such a course will be to throw upon us the responsibility of governing a large section of that great empire, and surely the history of our failures and difficulties in India should make us pause before we enter upon a course that may involve us in the government and protection of four hundred millions of people. This constant interference in the affairs of other countries is what is called by Lord Palmerston's admirers "a spirited foreign policy," and it is a policy that loads our country with difficulties and debt. I am not here, of course, to defend the cruelty and wrong committed by the Revolutionary party in China. I quite believe that it is what many of our agents in China represent it to be, and so, let me add, is the conduct of the governing party in China. It will be quite in the recollection of many present that two or three years ago, when we were engaged in the Peiho war, we had it constantly kept before us as the reason for making war upon the Chinese Government that they acted with such barbarity towards the rebels, as they call them, and that Commissioner Yeh had actually murdered 70,000 rebels in cold blood. I know the defence made by Lord Palmerston and his friends relative to our present proceedings in China is that they are undertaken for the purpose of *protecting* our ports and trade. But I think investigation will show that those ports and that trade have not been attacked. Having shown that we had violated our professed neutrality, he continued:—I think, therefore, there can be no doubt that we are at war with one half the people of China, and on terms of alliance with the other half, and the result of our present course, if persisted in, will, I am persuaded, involve us in heavy responsibility and fearful criminality. I ask you, then, in the name of humanity, of justice, and of religion, to raise your protest against this unjust war. Let us respectfully, but earnestly, urge upon our Government the abandonment of a policy that has always been attended with danger and evil. There is another reason why we should not engage in this strife. A large number of our people are suffering fearful privations. I think we ought to carefully avoid that which will lead to increased taxation and additional burthens being laid upon us at a time of great commercial distress. On all these grounds, therefore, I ask you to support the resolutions which have been moved condemnatory of our present policy in China. (Loud applause.)

Mr. S. P. JACKSON, in a spirited speech, seconded the resolution.

Mr. G. POWELL moved the second resolution:—

That this meeting regards the expenditure of the national resources in an attempt to interfere for the preservation of the present Government of China, at a time of severe commercial distress, as wrong; and earnestly calls upon our representatives in Parliament not to sanction it.

In a speech of great length he reviewed the policy which had for years past been pursued by our Government with regard to China, denouncing it in strong language; and observing that the present policy of England with regard to that country was precisely the same as that which sent Warren Hastings to India—nothing less than the subjugation of the country.

Mr. J. WETHERED seconded the resolution, and condemned the apathy with which members of the House of Commons treated the subject last session, involving, as it did, the welfare of millions of human beings; whilst for the discussion of the preservation of hares and pheasants members were fetched from all parts of the world. (Applause.)

Mr. S. TOMKINS then moved, and the Rev. J. EDWARDS seconded, in capital speeches, "that a memorial be sent to Lord Palmerston praying that instructions be given to our representatives in China to withdraw from all intervention in Chinese affairs." (Applause.)

The motion was carried unanimously, and a vote of thanks to the chairman terminated the proceedings.

THE ASSEMBLAGES IN HYDE-PARK.—There was again a very large assemblage of people in Hyde-park on Sunday, fully equalling in number that of the previous Sunday, and a strong body of police were again on duty. There was, however, not the slightest attempt at disturbance. All fear of future disturbances have now passed away.

Postscript.

Wednesday, Nov. 5, 1862.

AMERICA.

(Per City of New York.)

NEW YORK, Oct. 24 (Evening).

Reconnaissances from General M'Clellan's army continue to be made, but no general advance has taken place. General Burnside has been assigned to the command of the defences at Harper's Ferry. The Confederates are massed in the Shenandoah Valley.

General Buell has relinquished the pursuit of General Bragg, who has passed through Cumberland Gap into East Tennessee. The Confederates carried immense trains of provisions out of Kentucky. The Southern journals declare that Bragg's invasion of Kentucky was a failure, and the Northern newspapers denounce General Buell for not having prevented General Bragg's escape from that State.

Nashville is entirely cut off from communication with the North. Confederate forces, numbering 1,000, crossed the Cumberland River, and encamped seven miles north of Nashville, but were driven back across the river by the Federals.

Semi-official despatches from Washington say that the Federal Government would give half a million dollars for the capture of the Confederate steamer Alabama, or three hundred thousand dollars for her destruction.

The *New York Tribune* says:—"It is believed in Washington that if the circumstances of the sinking of the steamer Blanche in Spanish waters by the Federal steamer Montgomery are as stated, the Federal Government will repudiate the action of the captain of the Montgomery."

Oct. 25 (Morning).

General Buell has been removed from the command in Kentucky, and replaced by General Rosencranz.

The Southern journals state that the Federals have evacuated Corinth and Bolivar, Mississippi.

There has been organised resistance to the draft among the Pennsylvanian miners, but affairs have now been adjusted.

The returns of the elections continue to show considerable Democratic gains throughout the country.

The *New York Herald* says that another convocation of Governors will meet to consider the removal of General M'Clellan, and urge the enforcement of the Confiscation Act.

It is reported that the Federals have captured an island in Galveston Bay.

The Southern papers affirm that the reported capture of large numbers of Confederate prisoners is untrue.

Large meetings have been held at Brooklyn indorsing President Lincoln's proclamation, and denouncing the Union as it was.

According to intelligence received here from New Granada, Mosquera had firmly established his Government throughout the country. The Conservatives had been defeated with heavy loss in a decisive battle.

NEW YORK, Oct. 25 (Evening).

At a Democratic meeting held in Brooklyn resolutions were passed pledging Democracy to restore the Union as it was, and to maintain the Constitution as it is, denouncing arbitrary arrests and interference with the freedom of the press. President Lincoln's emancipation proclamation was declared unwise in policy, and bad in principle, securing an united South, but making a disunited North. The name of the Governor of Massachusetts was hissed by the meeting. Mr. Horatio Seymour declared that Democratic relationship to the Government had changed within the last few weeks, and that Democracy now commanded the situation.

Thirty Federal machine workers at Portsmouth, Virginia, had gone over to the Confederates.

The superintendent of a plantation near New Orleans has been killed by negroes. It was rumoured that the negroes afterwards revolted, and that the military were called out. The disturbances was quelled after several were killed.

The British steamer Rinaldo arrived at New Orleans on the 8th.

Semi-official Washington despatches say that the Mexicans were making great efforts to resist the French invasion.

Money abundant. Gold declining; present price, 31 per cent prem. Exchange dull, 145 to 146. Stock advancing.

FRANCE.

PARIS, Nov. 4 (Evening).

The *Patrie* of this evening states that M. de Sartiges left for Turin yesterday.

The same journal asserts that a circular note of Earl Russell on the Greek question advocates the principle of non-intervention; but requires the maintenance of those stipulations which exclude princes belonging to the three protecting Powers from the throne of Greece.

AUSTRIA.

VIENNA, Nov. 4.

The Viennese papers of to-day publish the following version of the recent conflict between the Austrian and Italian troops:—

"MANTUA, Nov. 3.

"A violation of the frontier by the Piedmontese troops took place yesterday at Croviltovano, which resulted in an encounter between Piedmontese carbineers and the Austrian customs' guard. Quiet has been restored."

ITALY.

TURIN, Nov. 4.

The *Monarchia Nazionale* of to-day says:—"Rumours are current that the Ministry wishes to dissolve the Chamber. But as the present state of affairs requires not only the activity of the Ministry, but the participation of the entire country in promoting internal organisation and furthering the aims of external policy, the agitation of fresh elections could not be regarded as opportune. On this account the Government would not resort to such a measure unless compelled by eventualities which it could not prevent. If, therefore, a coalition of hostile parties should succeed in forming a fictitious majority, it would probably become the duty of the Government to appeal to the electors for the preservation of liberty and constitutional institutions. Let us hope that this complication will not occur, and that those sections of Parliament which uphold similar principles will remain united to resist the attacks of parties of extreme opinions."

MESSINA, Nov. 3.

The Crown Prince and Princess of Prussia have left Syracuse, and arrived here upon their way to Naples.

THE REV. F. D. MAURICE.

On Sunday morning this eminent clergyman preached a sermon, from Romans xii. 1, in reference to the reports that had been circulating in the newspapers during the previous week, that he was about to resign his cure in the Church of England. He said that he had had no thought whatever of ceasing to be a minister in the Church; still less had he thought of forsaking her communion. His belief in the Creeds and Articles of the Church of England as declaring a redemption for the whole family of man, and his reverence for the Scriptures as a revelation of the living God, was never deeper than they are now. He had wished that his profession of this belief might not be embarrassed by any suspicion of secular and interested motives, and therefore he had thought of giving up everything that could lend colour to the suggestion that he was attached to the Church by material as much as by spiritual ties. But he had found that the sacrifice which he contemplated would have caused more and worse misunderstandings than any of those arising from his present position. The interpretation put upon it would have been that he wished to relieve himself from the bondage of subscription and secure a position of greater mental and spiritual freedom. Such certainly would not have been his motive in taking the step which he had almost resolved to take. Therefore he had gladly come to the conclusion that this was not the sacrifice which he was called upon to make, and that it was still his duty to front the responsibilities and misunderstandings attached to his position as a clergyman holding a living in the Church of England, and receiving its emoluments. We do not give this statement as at all a sufficient report of Mr. Maurice's explanation of the mental struggle through which he had been passing, but merely as a faithful report in general terms of the impression which the introductory part of his sermon left upon our own minds. That Mr. Maurice has felt the same kind of longing to be free from everything that can cast a reflection of self-interest over his position in the Church of England, is well known to those who are familiar with his writings.

At the same time Parliament was ordered to be further prorogued from the 13th of November to the 13th of January. Convocation was also prorogued to the 14th of January.

We learn from last night's *Gazette* that at the Privy Council on Saturday the Queen gave her consent to the marriage of the Prince of Wales to the Princess Alexandra Caroline Maria Charlotte Louisa Julia of Denmark. The consent was ordered to be signified under the Great Seal.

The formal election of the new Archbishop of Canterbury by the Dean and Chapter of Canterbury Cathedral took place on Saturday. Of course there was no opposition. The Confirmation of the election will take place in a few days in the parish church of St. Mary-le Bow, Cheapside.

MARK LANE.—THIS DAY.

The supply of English wheat, fresh up to this morning's market, was small. Dry samples were in moderate request, at full prices; otherwise, the trade was dull, at barely late rates. The show of samples of foreign wheat was large. In all descriptions, sales progressed slowly, and the quotations were barely supported. Floating cargoes of grain changed hands slowly, at late prices. Fine malting barley maintained its value; otherwise, the trade was dull, and prices had a downward tendency. Good and fine malt was steady as to price; but inferior qualities were difficult of sale. Oats, the supply of which was very moderate, moved off slowly on former terms. Beans and peas met a steady sale, at full currencies. Most kinds of flour were in moderate request, at late rates.

ARRIVALS THIS WEEK.

	Wheat.	Barley.	Malt.	Oats.	Flour.
English	720	1,040	230	—	1,150
Irish	—	—	—	300	—
Foreign	15,030	2,180	—	14,140	140 sacks. 1,510 brls.

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There are, on an average, eight words in a line.

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TO CORRESPONDENTS.

"L. M."—We desire him to accept our thanks. His communication is an interesting one, but more suitable for a magazine than for a weekly newspaper. The M.S. is left at our office to be returned to him on call.

"A. Innes."—Declined.

"H."—The plan, though plausible, would not work, nor would the manufacturers of Lancashire consent to it. Slave-grown cotton would simply reach us by way of Havre or other continental ports.

The Nonconformist.

WEDNESDAY, NOVEMBER 5, 1862.

SUMMARY.

Mr. Disraeli, Mr. Cobden, and Mr. Bentinck have each occupied a large share of public attention during the week. On the Conservative leader's plan for restoring the nationality of the Church we have commented in our Ecclesiastical columns. Mr. Cobden's clear and elaborate speech at Rochdale touched upon the principal topics of the day. On the subject of the cotton famine, he contended that, as the Lancashire operatives were suffering because of our national policy, they were entitled to national support, by voluntary help if that sufficed, if not from Imperial funds. Mr. Cobden showed, in his forcible way, that the recognition of the South without armed intervention would not bring us cotton, and that it would be cheaper to keep the whole population of Lancashire—aye, even on turtle, champagne and venison—than to send to America to obtain cotton by force of arms. He entered his protest against the prevalent habit of scolding, worrying and dictating to the American people in the great contest in which they are engaged, reviewed with much elaboration and force Lord Palmerston's policy towards France, showed that the Tories below the gangway were in power without responsibility, and came to the aid of the Prime Minister when opposed by the Liberals, and concluded by declaring that there was but one remedy for this anomaly—a reform of the representation.

The denunciation of democratic institutions from the lips of Mr. Bentinck—one of the "antiquated and incorrigible" Tories referred to by Mr. Cobden—is singularly mistimed. At the very time he is condemning the Federal democracy, that people are by their votes, so far as is known, declaring for constitutional methods, and checking the arbitrary course pursued by Mr. Lincoln's Cabinet. If, then, the Federal States are saved from the calamities which Mr. Bentinck describes, it will be owing to the unfettered action of those Republican institutions he holds up to the scorn of his countrymen. The member for West Norfolk is somewhat behindhand, also, in protesting against the slavery question being brought into the American dispute. Englishmen are beginning to reckon the responsibility of giving a moral support to a Power which, though fighting for liberty for self, is fighting also for the right to keep in perpetual bondage three millions of their fellow-creatures. As the veteran General Thompson—whose reappearance in the press will be welcomed by the friends of freedom—says, "Men have had time to look round, and wonder how it was, that, in the words of the Puritan colonel who died at Preston Pans, they have been 'so miserably and scandalously befooled' as to fight the battle of what their forefathers, and everybody but themselves, have glorified in abhorring."

The *United Service Gazette* gives currency to a rumour—too good, we fear, to be true—that the Government will propose in the ensuing session a reduction of expenditure to the extent of ten millions, saved chiefly on the commissariat and store department of the army. The Secretary for War certainly did not hold out the prospect of any considerable retrenchment in his recent speech at Hereford. If ten millions can now be saved in one particular department, there must have been enormous extravagance somewhere. The Secretary for the Admiralty gives the assurance that "our iron-cased fleet is in such a position as to render us safe from any attack"—we hope, it may be added, from any panic.

The rumoured resignation by the Rev. F. D. Maurice of his benefice in the Church has excited much interest during the week. The facts of the case appear to be these:—Mr. Maurice, with a view to place himself in a better position to reply to the recent book of his friend, Bishop Colenso, from whose views he strongly dissents, addressed a letter in the form of a pamphlet to his congregation, acquainting them with his intention to resign the preferment. This letter was in type, but before it was put into general circulation, the rev. gentleman was induced by the Bishop of London and others to cancel the letter, and remain in his charge. The change of purpose was announced to his congregation in Vere-street, on Sunday last, by Mr. Maurice, accompanied by a declaration of his entire attachment to the Established Church, of which, under any circumstances, he would have continued a member. Mr. Maurice need not resign his living to convince us of the simplicity of his motives and the sincerity of his loyalty to the Church of his choice. We only wonder that the "insignificant eminence" of State patronage, the "insecure pinnacle" of parliamentary legitimacy, of which he has spoken in his sermons can appear to him a sufficiently "broad" basis for a National Church. And we wonder why it is assumed that those, who do not cling to these "accidents" must of necessity belong to the sects or occupy a sectarian position. It seems to us that the admirable unselfishness and liberality of sentiment of Mr. Maurice must of necessity fret and chafe when he is compelled to affirm the unsectarian character of a Church which is fettered by its own formularies, and imprisoned by its own organisation, and the disinterestedness of a position where the path of promotion and advancement points inevitably in the direction of Belgravia and Lambeth.

"The policy to be pursued by the North," said Mr. Cobden in his speech at Rochdale, "will be decided by the elections in the great Western States; I mean the great growing region of the Mississippi Valley, the States of Ohio, Michigan, Indiana, Illinois, Iowa, Wisconsin, and Minnesota. And whatever the will of that people is, New York is but the broker of their opinion, and New York, Pennsylvania, and New England must go with them." If this prediction turn out to be correct, we may look for some modification of the Federal policy. In the great States of the West, Ohio and Indiana in particular, the Democratic party, who are for governing within the constitution, and adverse to meddling with slavery "as it is," have achieved a triumph. The Pennsylvanian elections have also increased the votes of the Democrats in Congress. But those of New York, which come off this month, will probably have the most decisive influence upon the policy of the North; though under any circumstances the large Republican majority in the Legislature is not likely to be wasted away. We have heard so much of the abrogation of the constitution in the North, and the reign of terror, that we are puzzled to account for this freedom of election. If all that Dr. Charles Mackay has said be true, these appeals to the popular suffrage should never have taken place. No Englishman can approve of the Fort Lafayette style of rule. But in the South, Fort Lafayette would be too cumbrous a mode of dealing with treason. There, as we learn on the testimony of "An Impressed New-Yorker," hanging and assassination are the fate of outspoken and suspected Unionists, with or without the decision of "vigilance committees."

The *Times* publishes a clever letter from a special correspondent, who is finding means to send letters from Richmond. The Confederates are, according to this testimony, a happy family; one in feeling and lofty patriotism. Local journals, however, do not paint everything *couleur de rose*. In Georgia the State judicature is in arms at the violation of State rights in the recent conscription law, and pronounces it to be null and void. The Texas representatives at Washington complain loudly and openly that the population of that State is being decimated and ruined by the war. But even in the Confederate capital, the local journals sometimes give us a glimpse below the surface. Virginia, it is said, "will not stand much longer the repetition of affronts," by the Confederate Government, viz., enforcing enlistment. They announce the arrival of two cart-loads of fugitive negroes—men, women, and children—re-captured at Harper's Ferry, who are to be sold back to slavery in that city of slave-auctions. Aye! that is the fate in reserve, not for cart-loads, but for hundreds of thousands of escaped slaves, if these patriotic Confederates have their way.

The revolution in Greece appears to have been effected without bloodshed, and the entire population has joyfully acquiesced in the new state of things. The fugitive ex-King, who could not even command the ship whose deck he trod, was taken from the Piræus in a British ship, and has found his way to sympathising Munich. Meanwhile, the protecting Powers, on the assurance of the Provisional Government that they entertain no aggressive intentions, have resolved to leave the Greeks to themselves. In a few days a National Assembly will meet to elect a new Sovereign, but whether their choice will fall upon Prince Ypsilanti, who is most in favour in the kingdom, the Prince of Flanders, second son of King Leopold, or the Duke of Leuchtenberg, favoured by Russia and France, is uncertain.

In his jocose promise to re-establish the Imperial dynasty in China, the prestige of which his policy has destroyed, Lord Palmerston has undertaken to do what Mr, Lincoln would describe as "a big job." Though the Taepings are again quiet, the Mohammedans who revolted at Shen Si have succeeded in capturing the city and twenty-five towns in the vicinity, killing all the mandarins, and destroying every vestige of the Imperial authority. It may be remembered that our well-informed correspondent, the Rev. Griffith John, in the letter we published more than a month ago, described this province, "famous for its great merchants and its wealth," as having then been invaded by a rebel chief from Si Chwan, at the head of a countless horde. The rebellion referred to in the telegram is probably connected with this invasion, and it is evident that here, as well as elsewhere, the Tartar Government have not the means of coping with the insurgents. In Canton, also, a conspiracy to burn the city and kill the mandarins has been discovered. China is falling to pieces by internal convulsions. Admiral Hope and Captain Sherard Osborne may capture Nanking and scatter the Taepings, but an immense army of Europeans or Sepoys would not suffice to quell the various rebellions in the interior. We are glad, therefore, to see that a public meeting has been held at Bristol—and we hope the example will be followed—to protest against our policy in China, and memorialise Lord Palmerston to give instructions to our representatives there to withdraw from all intervention in Chinese affairs.

CLOSE OF THE INTERNATIONAL EXHIBITION.

The International Exhibition of 1862 has gone the way of its predecessor. On Saturday last it ceased to be. Its exit from existence can hardly be described as impressive. The National Anthem, sung by such members of the Sacred Harmonic Society and of the Handel Festival Chorus as could be mustered together on short notice, and, for want of a conductor, unless Walker's organ might be considered such, sung waveringly—the National Anthem, we say, supplemented by "Partant pour la Syrie" and "Auld lang Syne," and divided from them by vociferous cheers and "one cheer more," informed the select throng of Saturday visitors that the magnificent art-display had come to an end. It was not, perhaps, a dignified termination of its career, and the misty gloom of a metropolitan November afternoon did not add lustre to the meagre ceremonial. Nevertheless, the event was one which no accidental mismanagement could degrade into insignificance, or prevent the crowd as they went forth from the presence of the defunct enterprise from breathing a sigh of heartfelt regret that they should look upon that wondrous display no more.

If the allegation confidently advanced and consistently iterated by authorities believed to be well acquainted with proceedings behind the scenes be true—that the spirit of jobbery projected this gigantic undertaking far less with a view to the advantages to be derived to the public from a competitive international display of art-industry than to purposes of its own—managed, or rather, so far as depended upon it, mismanaged the administration of all that related to it, and tainted the entire scheme with selfishness and greed—if, behind the screen of a profession all-imposing, self-seeking cliques have been plotting and pulling the wires—we can only express our earnest hope that they and their devices will be dragged into the light, and visited with such public reprobation as may render any repetition of such baseness impossible for the future. We confess ourselves loath to credit the charges which have been freely made to this effect—but we regret to be compelled to remark that they closely tally with not a few incidents which have come under our own notice, and for the nature and character of which we were at a loss to account.

Happily, the enterprise was one which enlisted too much interest and too great a variety of talent and energy to admit of being wholly

spoiled. As a display of the treasures of Fine Art, it was unrivalled. The picture-gallery was in itself an object sufficiently attractive to repay the trouble and expense of every visitor. The *coup d'œil*, the arrangement, the light, the value and variety of paintings, and the force with which they illustrated the growth and the difference of distinct styles and schools, gave to this department of the International Exhibition an air of perfectness that could hardly fail of satisfying the most fastidious taste. It is pleasant, moreover, to bear in mind that disinterested concern for the gratification of the public had the chief hand in hanging those walls with inestimable art treasures—the proprietors of the paintings having nothing to gain by the exhibition of their pictures, save the consciousness of having contributed to the pleasure and instruction of the public, and having some risk to encounter in respect of possible injury to their property. They, at least, merit our unqualified thanks, and so far as they could make it such, their share in the provision made for the entertainment and improvement of their fellows was singularly free from all taint of jobbery, and more than anything besides answered the legitimate ends of the collective display.

The department of the Exhibition devoted to the comparison of natural products, and of art-industry, was, perhaps, less faultless, but, as a whole, deserved to be considered a great success. Of course, the spirit of trade ruled over this region, and, in the main, made it what it was. The ostensible purpose, even supposing that the real and concealed one was ignoble, of this part of the project, was creditably fulfilled. As a show, it was somewhat marred by intricate and confused arrangement—very unlike, in this respect, the memorable Exhibition of 1851. But, for the practical ends of comparing nation with nation, and of illustrating the progress which has been made in the application of science to art-industry, it amply realised its intention. Never before was such a various or magnificent collection to be seen—such an endless succession of articles illustrative of inventive ingenuity, adaptation to general utility, taste in design, elaboration of workmanship, style, elegance and beauty in form and colour, and, above all, power in employing the agency of natural laws in providing for the need and comfort of man. Without pretending to any competency of personal judgment, and relying chiefly on the reports of those whose information and experience we take to have been trustworthy, we believe this portion of the Exhibition to have immeasurably transcended that of 1851—that the progress made in almost all sections since then has been as gratifying as marvellous—and that, in all likelihood, the upward impulse which this competitive international display will give to all branches of manufacture and engineering, will even exceed in power, in duration, and in beneficial direction, that which the experience of eleven years has proved to have been imparted to the European mind by the Great Exhibition of 1851.

We cannot dismiss the subject without a retrospective glance at the immense and unexpected difficulties with which the enterprise has had to contend. Before it had well marked out its course, the president and master-mind of the gigantic undertaking was smitten by death and consigned to the tomb. The mourning and retirement of the Court, the terrible and exhaustive civil contest in America, the distress occasioned in the North by the cotton blockade, and the ungenial summer weather which has prevailed since the opening of the Exhibition in May, have proved formidable obstacles to its complete success. That the number of attendances should nevertheless have exceeded that registered in 1851, and the gross pecuniary proceeds should also have been larger than were then obtained, and sufficiently large to free the guarantors from all liability, must be taken as evidence of the vitality and substantial success of the enterprise. No doubt, international displays of Art will take their place, henceforth, amongst the institutions of the country. Art-industry will reckon upon their periodical recurrence. Each repetition of the experiment will render the next more imperatively necessary. We are somewhat disinclined, therefore, to indulge in sentiment as at the close of the first Exhibition. The project has passed into the matter-of-fact region of business—and, in bidding adieu to the enterprise which has just closed its career, we console ourselves with the confident expectation that another decade will introduce to those who shall then be amongst the living, its worthy successor.

LANCASHIRE'S HELPLESS MISERY.

THE information laid before the Manchester Central Relief Committee on Monday reveals—so far as statistics can reveal—the appalling nature of the calamity that has fallen upon the cotton districts, and the inadequacy of the relief afforded. The entire population is rapidly sinking into destitution. In eight weeks from the 1st of August no less than 68,456 persons have been added to the list of paupers, of whom 45,225 lost all means of subsistence in the month just expired. In the district, which comprises twenty-four unions, there are 208,723 persons in the receipt of parish relief, who represent a weekly loss in wages of 136,000*l.* per week, or at the rate of seven millions a year. To these are to be added the great number who are relieved by the local committees, and have not yet come upon the Union, swelling the whole number who are dependent on extraneous help to 336,700 souls. The pressure of the rates is telling with cumulative force upon the property of the district. Already one-third of the ratepayers have ceased to pay the Poor Law charge, and of course the pressure is proportionably increased upon the remaining two-thirds—shopkeepers who are gradually sinking to the condition of the operatives themselves, clerks and young men whose occupation is gone, and millowners who are losing the rent of their cottages while paying rates on them, and whose capital is sunk in unproductive and deteriorating mills and machinery, which also are rated to the poor. "The state of things," said Mr. Cobden at the meeting referred to, "has no parallel in all history. It is impossible you could point out to me another case, in which, in a limited sphere, such as we have in Lancashire, and in the course of a few months, there has been a cessation of employment at the rate of 7,000,000*l.* sterling per annum in wages. There has been nothing like it in the history of the world for its suddenness, for the impossibility of dealing with it, or managing it in the way of an effective remedy."

So far as at present appears, the means of meeting in any way this great visitation are quite inadequate. The entire resources at the disposal of the Central Committee—25,000*l.* per month—represent only five per cent. of the total loss in wages. To this is to be added the subscriptions received by the Lord Mayor's committee, which may be about the same amount. The present allowance of one and threepence a head to the operatives, is barely sufficient to sustain life, omitting food and clothing, and cannot avert disease; but even that allowance involves a local rate of four times the usual amount which, as we have said, falls with fatal severity upon those who have unproductive property. The notion that the local millowners and manufacturers have as a body evaded their responsibilities is now finally exploded. The Manchester committee report "that, independently of private charity, which in many cases has been munificent—several manufacturers having to a great extent supported their own hands—the local committees have raised in their respective districts more than 100,000*l.*, nearly all of which has been expended with economy and prudence." To this official statement may be added the testimony of a keen observer, the editor of the *Christian Spectator*, who has very recently visited the district,* and reports as follows:—

> I have visited Manchester, Accrington, Darwen, Cloughfold, Blackburn, Preston, in the company of ministers, millowners, working men, Bible-women, shopkeepers, private gentlemen, ladies, and absolutely there is no place where I have not seen the evidence of vast expenditure of labour, time, and money, to ward off starvation from these multitudes. And, at the same time, their mills are silent, their capital is extensively sunk in building and machinery, their stocks are often very low, their rates are heavy beyond all modern experiences, and their prospects are clouded by an unknown future. In the case of any proved and conspicuous defaulter, admonish him, and, if you please shame him into beneficence by your own. But learn the whole of his commercial condition first, for all are not as rich as they seem; learn the whole of his present and his intended contributions by private charity; and, when you have punished him, begin to render justice to the generality, and admit that, taking the County Palatine as a whole, never did giant wealth more bravely struggle to save the poor as they suddenly fell by myriads into the abyss of penury.

Nor can it be said that our countrymen in distant parts of the world have failed in the exhibition of a prompt and generous sympathy. Victoria has sent 10,000*l.*, New South Wales 14,000*l.*, Bombay 25,000*l.*; and from other parts of the world British subjects have forwarded their generous contributions. It is in England alone that the public liberality has fallen short of the occasion, not, as we fully believe, because sympathy with the heroic and patient working population of the North is wanting, but rather from an inadequate view of the exigency that has arisen, the absence of organisation and of sufficiently urgent appeals. There is no longer any doubt that the 350,000*l.* contributed by the general public will have to be trebled if adequate relief to Lancashire is to be afforded during the coming winter. Surely Englishmen will not be shamed by their brethren at the Antipodes and in India. Such a sum, though large, might be raised without difficulty, not in large, but in small amounts, distributed over the whole population. Systematic, continuous help is needed. A single congregational collection for those who are ready to perish will not suffice. There are churches in which weekly or monthly contributions are made. Why not in all? Those who cannot give money, can perhaps contribute cast-off apparel, or canvass their friends. Employers can give facilities for receiving the contributions of their workpeople, ladies can exercise their persuasive influence upon their acquaintances or fellow-worshippers. All may help, according as they have opportunity.

The inclement weather aggravates the lot of these patient sufferers, and pinching frost will soon succeed. Cheerless winter is hard upon us, and will find, out of a population of more than a million, scarce 50,000 operatives in full employ—the rest at the best kept only above starvation point, their savings swallowed up, their industry valueless, their furniture and other things pawned, their children crying for bread, their homes cold, cheerless, and desolate, but their hearts brave and patient. These uncomplaining victims of a calamity they could neither foresee nor provide against must be carried through their sufferings by their fellow-countrymen, and guarded by sufficient food and clothing from the assaults of Disease and Death, which already hover over them. It is true that the Registrar-General reports favourably of the health of the stricken district of the last quarter. But the trial has yet to come. A low state of vitality, with cold weather superadded, is the sure precursor of disease. In Preston typhus fever has broken out among the "blockaded poor." In Wigan, where the scale of relief is high, disease has greatly increased during the last month; and the low fever which is generated in underfed bodies and fostered by listless spirits has already set in. There is urgent need that the scale of relief shall be raised. But sixpence per week additional among 400,000 persons represents a sum of 10,000*l.* per week—more than the average grants of either the Central or Mansion-house Committee. If the whole country were to give in proportion to the liberality of our Australian colonists, it could not be difficult to raise one million sterling. "Lancashire," said Mr. Cobden, in concluding his urgent appeal on Monday, "is the richest county in the kingdom when its machinery is employed; it is the poorest county in the kingdom when its machinery and fixed capital are paralysed as at present. Therefore, I say it is the interest not only of this community but of the kingdom that this population should be preserved for the time—I hope not a distant time, when the raw material of their industry will be supplied to this region. I submit then to the whole kingdom—this district as well as the rest, that it will be advisable, until Parliament meets, that such an effort should be made as will make a national subscription amount probably to a million. Short of that it would be utterly insufficient for the case; I believe that with an energetic appeal made to the whole country, and an effort organised such as I have indicated, such an amount might be raised."

* The editor has published the result of his observations in the *Christian Spectator* of the present month, and his narrative is given also in a cheap pamphlet published by Yates and Alexander, Ludgate-hill.

THE BORDER STATES.

We know in the most certain way that while the Border States are not secured to the Union, and by an inevitable consequence to freedom, all parties in the North are firmly resolved to persist until that end is accomplished, for those States are the keynote in that great struggle which involves so largely the interests of Christianity and humanity.—*Pasteur Fisch, at the French Evangelical Alliance.*

PROPERLY to understand the great contest which is raging across the Atlantic, it is necessary to have accurate information relative to those extensive regions, known by the name of the Border States, which separate North and South, and are mainly the scene of hostilities. If it be, as is generally believed in England, that the restoration of the Union is all but impossible—though the Federals refuse to admit the impossibility—we may assume that the practical object of the war is the possession of these States. We think it will be found that as slavery is the moral pivot on which the conflict turns, the Border States question solves the political problem involved. The following is a list of these States, with their population:—

	Freemen.	Slaves.	Total.
Delaware	110,420	1,798	112,218
Kentucky	930,223	225,490	1,155,713
Maryland and District of Columbia ...	671,741	87,188	758,929
Missouri	1,058,352	114,965	1,173,317
Virginia	1,105,196	490,887	1,596,083
Total	3,875,932	920,328	4,796,260

The whole of these States are claimed by the

South; and it is only by including them, as we pointed out last week, that Mr. Mason, their Envoy, is able to make good his assertion that "the present population of the Confederate States comprises about twelve millions of people." On what does this claim rest? Not upon the fact that these States have elected to join the South—for Virginia alone has so voted. Even in this case it is to be observed that Virginia at first voted down secession, and was only induced to revoke that decision when the Montgomery Convention declared against the re-opening of the African slave trade, in order to secure to the "gentlemen" of Virginia the monopoly in the breeding of slaves for the Southern market. It may be remembered also that Western Virginia, which now contains scarcely any slaves, has erected itself into a separate State, and joined its fortunes with the North.

It suits the present purposes of the Southern leaders to magnify the doctrine of State rights. Why then do they invade Kentucky, which has declared its neutrality, or lay claim to Maryland and Missouri, which have elected to remain in the Union? Of course it will be replied that the course the South has taken is justified by example — the Federal Government having ignored State rights in the case of all the States which have voted for secession. That may be justified by military considerations, but it certainly shows that the South can readily set aside State rights when it suits its purpose, and that such high-sounding pleas are a mere pretence. The citizens of Kentucky and Missouri are not likely to put much faith in Southern theories of right, which, in their case, are openly and flagrantly violated. At all events, we find the Southern Envoy to England claiming dominion over States that have in a regular and constitutional way refused to secede, and are only to a a small extent in possession of the Confederates. They demand these States simply *because* they are Slave States. They would have all the slavery, which some of them—such as the Hon. A. G. Brown — boast as being "of Divine origin," to themselves. We commend this fact to the consideration of the advocates of the South. It is a collateral proof, if such were needed, of the real aims of this newly-organised Slave Power.

When uninformed Englishmen talk about the right of the South to independence, they mean a very different thing to the Confederate leaders. They have a vague idea that it will be the stepping-stone to the abolition of slavery which, we have shown, the South scouts as impossible and pernicious. They think it hard that the Seceded States should not be allowed to go free. The Slaveocracy mean that all States in which there is a slave element should be obliged to make common cause with them. And for that, rather than for their own independence, they are now fighting. They want a great Slave Power, as their own writers state, which will be able to hold its own against the ever-expanding Free States. Let them formally propose that the war shall be terminated by the recognition as a separate nation of the States only which have *actually seceded*, and we fully believe the North would substantially accept the offer, and that Mr. Lincoln's Cabinet, however adverse, would be obliged to acquiesce. Let there be no delusion in this matter. The South is *doubly* the aggressor. It first broke up the Union to set up for itself; and now, because it cannot stand alone, it is trying to conquer States which have legally refused to join it.

It is this central idea-- the consolidation and extension of slavery for their own safety as well as profit—which has animated the Confederates from beginning to end, and now makes them grasp at the Border States. Would the numerous advocates of the South in this country advise that the North should, notwithstanding its abstract right, surrender these States for the sake of peace? If not, then should they be a little more tolerant of Northern persistence. They are bound to examine the subject in its practical bearings—to work the problem out. What would that surrender involve? The table we have given above supplies the answer. Even including Virginia, which, from its very peculiar trade—that of slave-breeder-in-chief for the South—naturally possesses a larger number of human live stock than any other State, we find that the slaves in the Border States are only 920,328, or one-fifth of the population; while in the seceded States (Virginia excepted) they are 3,029,229, or two-fifths. This disparity is easily accounted for—the Southern States are better fitted for negro labour than those of a more northerly latitude; there are few runaways in the South; but, chiefly, because wherever free and slave labour come into contact, the latter invariably gives way. In accordance with economical, or as we prefer to say, Providential laws, slavery—in particular, American slavery, which is altogether, a *new* type of serfdom—contains within itself the seeds of dissolution. As Judge Warner, of Georgia, says, in the extract from his speech which we lately quoted—"There is not a slaveholder but who knows perfectly well that whenever slavery is confined within certain limits, its future existence is doomed."

The North, whatever its shortcomings, honestly proposed to destroy slavery by restricting its area, and leaving it to gradual extinction. The South seceded on this special point, and resolved to give new life to the accursed system by indefinite expansion of territory. This is nothing less than a direct aggression on civilisation. And Mr. Bentinck, forsooth! talks of it as a struggle for "liberty"! But it is by no means the whole of the case. The South would fain secure to itself the Border States, because it thus hopes forcibly to arrest the working of that Providential law by which free labour is surely superseding slave labour. It is notorious that, in another generation, if the war had not broken out, Maryland, Missouri, and perhaps Kentucky, would have gradually got rid of the "domestic institution," and become the abodes only of free men. If, then, the South succeeds in its monstrous scheme of usurpation, the beneficent action of natural laws tending to extinguish slavery in the Border States would be obstructed, if not entirely arrested. Why then should Englishmen, who really detest slavery in their hearts, give their sympathy to a Slave Power that would not only perpetuate the infamy, but revive it where it is dying a natural death?

But the possession of the Border States involves other questions besides that of slavery. Let them be handed over to the South, and the result would be to leave to the North a mere strip of country between the vast areas of the Confederacy on the South and Canada on the North, and ultimately reduce her to the position of a second-class Power, even on her own continent. Can it then be said that the Federals are so very unreasonable, not merely in refusing to legalise secession, but in declining to accept a frontier which would nearly separate the Eastern and Western States, and make the South geographically, as well as in extent of territory, the preponderating Power of America? Can we be surprised that the Free States should fight to the death against so momentous a revolution? As is said by Messrs. Neill Brothers in this last cotton circular:—

> With their large population and immense resources, it must be admitted even by those who smile at the pretension of one nation to posess and govern an entire continent, that the Northern States owe it to themselves and to the cause of free labour to maintain the leading position in America. This they can only do by retaining everything north of 36.30, the old Missouri compromise line, except Eastern Virginia, which is so thoroughly Southern that its adherence to the North need not be looked upon as a possibility. And this is so well understood by all intelligent men in the North, and, indeed, it is so self evident, that, when satisfied of the impossibility of re-annexing the States which have actually seceded, there can be little doubt that they will wage a war of years, if necessary, rather than concede a northern frontier.

Putting aside then the accidents and passing phases of this mighty struggle, we find that the North is practically fighting for free labour as against slave labour. It upholds now, as it did in the Presidential election of 1860, the principle that 1,363,370 square miles of "territory" belonging to the United States, as yet but thinly settled, shall be free from the pollution of slavery. In refusing to surrender the Border States to the unconstitutional demand of men who were but yesterday citizens of the same Commonwealth, it is asserting State rights and the principle of free labour and free settlement. Since the war began considerable progress has been made in the direction of emancipation. All slaves have been set free in the District of Columbia, slavery has been forbidden in the Territories, and the Federal Government have concluded a slave-trade treaty with England. In the Border States the war has been to a great extent, in its results, a war of liberation. One half the slaves of Maryland have escaped, thousands of fugitive negroes in Virginia are free, a still larger number have burst their fetters in Missouri, at Port Royal, in South Carolina; and at New Orleans, in the far South, the same process is going on. The friends of the Confederates here are fond of throwing in the teeth of the Federals that they do not desire to abolish slavery. It may be so; but if slavery *be* abolished by their agency, will not the whole human family have reason to rejoice? According to the testimony of their enemies, the "domestic institution" perishes off the soil on which the Northern troops plant their foot. "Wherever the Union armies have advanced;" says the *Richmond Despatch*, "the negroes have been swept off as clear as the Eastern locusts sweep a field of grain. Not one green or black thing is left in the line of the Yankee march, nor in the whole country for many miles around. The Piedmont, the Upper Valley, the [York] Peninsula, the country watered by the Rappahannock and the Potomac, have been stripped of their negro population." Nevertheless, if the Confederates succeed, the whole of these vast regions will be repeopled with the slave-breeder and his live stock, the internal slave-trade will flourish anew, and Richmond will resume its infamous reputation as the great slave-mart of America.

SMALL TALK.

Small talk and small change are alike indispensable in small, and an insufferable bore in large, quantities. The former is undervalued only by those who find themselves at every turn of life without it, and with whom, consequently, the grapes are sour. It may perhaps be permitted to the very few men who talk in platoons to despise the invariable pop, pop, pop of less capacious and self-restraining minds than their own—but, with men in general, the ability to manage small talk with ease and grace is very enviable. Few and far between are the social occasions on which conversational artillery can be appropriately used. It is a busy and bustling world, and most of us, as we pass through its ever-shifting scenes, find it necessary not only to run and read, but to run and listen. Our power of receptivity is commonly limited to small quantities at a time. We can take in wisdom only in an extremely diluted state. Concentrated essences do not agree with us—we cannot assimilate them. As the stomach of the ass can most easily and thoroughly digest a few handfuls of corn, when distended with a goodly proportion of chaff, hay, or thistles, so the mind of man, we are told, and some of us perhaps have learned from experience, can best appropriate solid instruction when sparingly administered in combination with a large bulk of mental comestibles which contain the smallest possible proportion of nutritious matter. The truth is, the talk of social life is addressed far more to the sympathies and feelings which lie upon the surface of our being, than to the intellect, and to be able to express pretty and pleasing nothings with aptness and facility is an accomplishment which no woman and few men can afford to contemn.

Small talk, however, it is too generally lost sight of, is but small talk after all. It has its fitting seasons and its proper place—apart from these it becomes insufferably tiresome. Some persons there are—who has not met with such?—whose ideas invariably explode in speech as soon as they rise to the surface of their minds, just as bubbles of certain gases take fire the instant they come in contact with the atmosphere. The connexion between the tongue and the cerebral organ was, in such individuals, originally so delicate, and has since became so worn by incessant practice, that it would seem to have lost, if indeed, it ever possessed, all self-regulative power, and the ideas which are generated in the brain slide out of it in a perpetual dropping of speech. To this unceasing dribble of words we can hardly give the appellation of small talk without doing the latter great injustice. Small talk implies power of some sort—but this merely indicates impotence. It is as useless and as troublesome as a loosely-hung bell, which every vibration of the floor above it, and every stir of the atmosphere around it, sets ringing. It is the common infirmity of very weak minds, the fibre of which, never tough or tenacious, has become limp with age and use. We must treat it as a disease, and when we can do so without betrayal of duty, get beyond ear-shot of it. We are not aware that it is infectious, unless, indeed, where a strong previous susceptibility exists—but where of necessity it must be put up with, we have observed that its tendency is to lose its power of engaging notice, or to worry its victim into a kind of nervous craze.

Possibly, the annoyance, not to say positive suffering, inflicted upon a sensitive mind by the interminable clack of these word-mills, has brought unmerited disrepute upon small talk, as such,—unmerited, we say, for small things are not by any means necessarily despicable. The staple of human life, not merely in common people but in heroes, is made up of trifles—of matters which, taken by themselves, possess scarcely a discernible tinge of significance, save in so far as they are connected together and animated by some high purpose. And yet every separate link in the chain has an interest for us whilst it is before us—an interest which we are glad to share with some other mind. Small talk is the interchange of thoughts and impressions excited by the current circumstances of every-day existence—the sign and means of companionship in the beaten and dusty road of routine—the play of light upon the monotonous dulness of our ordinary affairs and pursuits. To be utterly incapable of small talk is to be cut off from active communion

with those into whose society you are most frequently thrown, in regard to the greater proportion of things which claim and have a scarcely unwilling attention. Want of success in the management of small talk in early life, solitary occupation, a predominantly reflective cast of mind, and many other causes, will sometimes operate so disadvantageously upon the originally amorphous faculty, as to preclude the possibility of a man's expressing himself, save under strong excitement, with anything like *aplomb*, to use a convenient Gallicism, on the indifferent items of daily experience. And it is curious to observe how, in course of time, that which in the beginning is a deficiency only, grows somehow or other into a contrariety, and the man whose misfortune it has been to find nothing pertinent to say, falls into a fatality, when he must say something, of wrapping up the most innocent meaning in a blunder or an impertinence. More than half the churlish utterances that strike one as gratuitously offensive are the involuntary splutterings of unconquerable nervousness, and really imply no more intention of offence than an awkward man does when he treads, as he is almost sure to do, upon your corns. It is a great misfortune, in our judgment at least, to be customarily unready or blundersome in the use of small talk.

Of those who excel in small talk, ladies, as might be reasonably anticipated, constitute a large majority. Some of them, we doubt not, will deem this but an equivocal compliment. We offer the remark, not in the way of compliment, but as a statement of a well-known fact—but of a fact, we may add, of which ladies have no cause to be ashamed. In all that requires quick perception, delicate instinct, and innate tact, womankind is sure to bear off the palm—but, as usual, they underrate the worth of the prize which they so surely and easily win. The manner in which women will sometimes put into speech the ideas or sentiments appropriate to the common incidents of life rises occasionally to the level of genius—of genius, moreover, of the possession, and in the display, of which they are charmingly unconscious. The music of social life is made up, for the most part, of these trifling snatches of conversational melody. It is the very poetry, oftentimes, of little things. It gives them a sparkle not their own. It infuses feeling and soul into the tame nonentities of fugitive moments, and touches with radiance objects and incidents which, but for it, would remain unnoticeable. The ripple of the lake does not affect one so powerfully as the rush of the torrent—but it is far more pleasing, and, for constancy, is to be preferred. Far be it from us to disparage brilliancy, force, or solidity, in the interchange of thought — but they belong more appropriately to social excitement than to domestic repose. To soar aloft with meet companionship is gloriously exciting—but we cannot be always, nor, to confess the whole truth, often, soaring aloft. Communion in the sublime things of human life is a festival—communion in its ordinary occurrences is the daily meal. He or she who can give an added charm to the latter contributes quite as much (perhaps more) to the sum total of our enjoyments as they who can occasionally master us with the eloquence of wisdom. But it is best to refrain from comparing the two things. They differ in their order. All that we wish to say is that the one as well as the other is a high and enviable gift.

A gift we call it—but we verily believe that it may result as an accomplishment. Our ordinary talk, as every one must admit, is small enough—but our small talk might, with due care and perseverance, be made a much more fertile source of enjoyment than it is. As a gift, it is generally admired—as an acquisition it is not often pursued. But it holds much the same relation to sustained intellectual conversation, which the cheap literature of modern times does to the massive tomes of bygone days. It is superficial—but then the greater part of life lies on the surface. We may say, and say justly, that silence is a great talent as well as a rare one—but it is not invariably associated with profound wisdom—and even when it is, it is but a proof of the limitation of human faculties. The deep ploughing of the soil is undoubtedly the work of patient, reflective, and, most likely, unversatile and undemonstrative minds. Let them have all the credit which belongs to them as intellectual heroes! But the career marked out by Providence for the vast majority of mankind is not one of heroism, but of humdrum duty—and it is plainly worth our while to enliven and embellish that course to the utmost of our capabilities. The common mistake is that we do not take pains to adorn trifles. Herein we differ entirely from the Supreme Ruler. He bestows as much apparent care on the hedge-flower as on the pride of the greenhouse; upon the insect which flutters for an hour and then dies, as upon the elephant which lives for a century; upon the vulgar who are fain to hide themselves from their fellows in courts and alleys, as upon the monarch whose throne is recognised and venerated by millions. There is nothing that is worth doing at all, that is not worth doing well. If we can get on without small talk it were better to banish it—if we cannot, it were desirable to make it as pleasing and profitable as it will admit of. The slovenly doing of little things is no credit to any one. To the full extent of their dimensions, we should fill them with soul.

We can conceive of an angel distributing small talk—that is, talk appropriate to things on the surface—but we cannot conceive of an angel indulging in slip-slop, for that comes of mere negligence. Were we more hearty, we should acquire more aptness in the expression of whatever the occurrence of the moment is calculated to suggest. It is probably for this reason that women so generally outshine men in small talk. They have, if we may so describe it, a more diffused life than we have — more general sensibility — more earnestness of soul in their less important engagements. Hence, they express themselves naturally and with effect upon topics which men, in their indifference, are apt to overlook as beneath even a momentary care. We have little reason for boasting of our superiority. We seldom compensate by the wisdom of our conversation for our lack of ability to talk pleasantly about passing trifles. And our ineptitude is, oftener than not, the result of sheer indolence. The punishment, however, that overtakes us is commensurate with the fault which provokes it. We are self-exiled from a broad range of innocent enjoyment. We fall insensibly into the corrosive habit of brooding. Our cares fasten upon us as cankers. The firmament above us, if not overspread with gloom, is not bright and joyous as it might be. It is in our power to make friends of little things—and we turn them into a buzzing and stinging swarm of foes. Small talk may be considered as the pores of the soul—of inconceivable importance to the process of insensible perspiration. Neglect fosters disease—due attention promotes conscious and healthy vitality. We wrong others and sin against ourselves by proudly or indolently refusing to take our share in interchanging, to the best of our ability, thought and feeling in regard to common things.

THE DISTRESS IN THE COTTON DISTRICTS.

The distress in Lancashire has still further extended during the past week. According to the report of the Central Executive Committee, dated on Monday, there are now in the twenty-four Unions of the cotton districts, 182,401 persons entirely out of employment, and only 58,638 in full work, the remaining 119,712 factory operatives being on short time. The loss in wages to the workpeople suffering from the famine is estimated at 136,094*l.* per week. The public and private subscriptions promised and received by the Central Executive Committee up to this time give a total of 150,174*l.*, and an addition of 30,000*l.* is expected to be voted to the Central Fund by the Cotton Districts Relief Committee, and by the committees at Liverpool and Birmingham. The Central Executive Committee have it, therefore, in their power to distribute 25,000*l.* a-month for the next five months; but this will absorb the funds in hand, and the monthly payments promised from different sources. The money at the committee's disposal at present is, it thus appears, but a small item in comparison with the enormous sacrifice of wages. The remittances from the colony of Victoria have now reached the sum of 9,750*l.*, and those from New South Wales 14 350*l.*, and further contributions are expected. Englishmen in Egypt, Buenos Ayres, and Bangalore have also testified their sympathy with their distressed fellow-countrymen at home by sending handsome subscriptions; and other new sources of aid at home and abroad are also daily springing up. One of the most welcome and seasonable donations is a gift of 2,000 tons of coal, by three firms of colliery proprietors at Pendleton. The Ashton and Oldham colliery proprietors have also promised to contribute 3,500 tons of coal.

Mr. Cobden, M.P., was present at the meeting of the Central Relief Committee in Manchester on Monday, and made some remarks pointing out the alarming gravity of the crisis, and showing the necessity of much more being done than has hitherto been done to awaken the attention of the public generally to the deplorable condition of Lancashire. That district, he contended, presents a state of things that has no parallel in history, involving, in a few months, a cessation in employment at the rate of 7,000,000*l.* sterling per annum in wages. To meet the exigency of the case, he estimated that before Parliament assembles no effort should be spared to make the national subscription amount to 1,000,000*l.*, and expressed his belief that anything short of that would be insufficient.

The Mansion-house Fund received 13,300*l.* during the past week, and on Friday granted 6,550*l.* more to places in the distressed district for distribution by the local relief committees. The total amount received in aid of the fund is 102,099*l.* 18s. 6d., of which 53,658*l.* had been remitted to Lancashire, exclusive of the grants made on Friday. The total number of bundles of clothing received at the depôt was 518. Five bales have been already sent to Preston, and the committee have decided to forward bales of assorted clothing to the different districts as they are wanted.

A Devon county meeting was held last Friday, at which 600*l.* was subscribed by those present.

The public subscription at Bradford for the relief of the distress in Lancashire has reached 11,333*l.*, and is rapidly being augmented.

At Kensington Chapel on Sunday week, after sermons morning and evening by the Rev. J. Stoughton and Dr. Tidman, the handsome sum of 274*l.* was collected. It is intended to send a portion of the amount to the Manchester Committee of Congregational Ministers, and the rest to the Lord Mayor's Committee.

On Monday, there was a town's meeting at Leeds. The Mayor (Mr. James Kitson) presided, and the chief speakers were, Mr. William Beckett, Mr. James Garth Marshall, Mr. E. Baines, M.P., the Vicar, and Mr. John Hope Shaw. An influential committee was organised, and subscriptions (which will be found in another column) were promised, giving a total of upwards of 4,850*l.* Similar meetings was held on Monday at Dewsbury, and at Brighton, the latter attended by the borough members.

The Manchester factory overlookers, to the number of 180, are, it appears, desirous of emigrating with their families, if they can obtain funds for that purpose. It is suggested that they could get to Queensland by an application to their uses of the Colonial Emigration Fund.

With reference to the health of the distressed districts, some remarkable statements appear in the newly published Quarterly Return of the Registrar-General. To illustrate the comparative number of deaths, he gives for three years the death returns for the corresponding quarter—that ending on the 30th Sept.—as follows:—

	1860.	1861.	1862.
Wigan	452	495	433
Bolton	624	836	575
Bury	461	556	453
Chorlton	716	1,000	880
Manchester	1,553	1,970	1,475
Ashton	638	818	635
Oldham	542	666	601
Rochdale	431	482	353
Haslingden	341	387	296
Burnley	339	448	327
Blackburn	562	687	526
Preston	549	731	603

A few of the registrars, witnessing a reduction of the mortality with the distress that prevailed in their districts at the same time, have been tempted to speculate on the facts; and, as those officers in the course of their duties are in frequent communication with the labouring classes, their opinions may be quoted. The registrar of Wigan states that more freedom to breathe the fresh air, inability to indulge in spirituous liquors, and better nursing of children, are believed to have improved the public health. The registrar of Little Bolton holds that the decrease of deaths is mainly due to a greater amount of domestic superintendence. The registrar of Hulme thinks that the even temperature of the weather and increased attention paid to young children have caused the decrease. The registrar of Knott Lanes (Ashton) attributes the result to absence of epidemics, mildness of the weather, out-door exercise, maternal care; also to parish relief and charitable contributions, by means of which food has been obtained, not sufficient for health, but enough to mitigate distress and prevent hitherto an increase of mortality. The registrar of Preston sub-district also refers to the good effect of fresh air, nursing, and mildness of the weather, and he adds:—"In the weeks ending August 2nd, 9th, 16th, 23rd, and 30th, I registered 30, 25, 29, 24, and 37 deaths, but in the corresponding weeks of 1861, when work was more plentiful and people in better circumstances, they were 50, 40, 50, 42, and 57. The peaceful and dignified conduct of the operatives entitles them to the warmest sympathy and support of all classes." The registrar of Ancoats (Manchester) is convinced that the low rate of mortality in his sub-district was due to the coldness of the summer, in consequence of which diarrhœa did not prevail.

THE SILENT MILLS, OR LANCASHIRE IN OCTOBER, 1862.

Under this heading a long and interesting article appeared in the November number of the *Christian Spectator*, from which we make the following extracts:—

THE SEWING-SCHOOLS.

Not only is there nothing but such schools between these thousands of "lasses," and positive miserable destitution, but there is nothing but these schools between them and a demoralisation which it is frightful to contemplate. To gather the factory workers together, to sift out and separate the common rabble of the towns, to accustom them to daily association with each other, and with ladies, will maintain their womanly instincts unimpaired, and fortify them to endure the dreadful winter which is impending. Each girl before admission is visited, and her antecedents and connexions carefully examined, so that the contaminating element is excluded as much as possible. Any disobedience to orders, or violent or noisy behaviour, is punished by expulsion. But indeed the poor girls seldom incur this fearful penalty.

Such are the schools which are springing up all over Lancashire. In the great towns and the villages bene-

volent people are "assembling the outcasts" of the factories, and redeeming them at once from hunger and destruction. I saw in Blackburn the floor of the vast Town-hall thronged with a multitude of these girls, all busily at work, in orderly rows, on benches placed back to back. Ladies were moving about amongst them. Professional sempstresses were cutting out; others instructing them in the use of the needle. This school is under the care of Dr. Robinson, the excellent vicar, and is opened and closed with prayer. In another part of the town a vast literary institution is thronged three days a week in every room with the workers. In still another, the mayor supports a large class of married women, whose husbands keep the house while the wives here learn to make clothes for their families. I found these schools springing up in the villages and townships among the hills. Wherever the factory girls are "out," there also are "honourable women not a few," tending them with motherly care, gathering them in these folds of salvation, and cheering their misery by work and pay. In one school I found a room devoted to orphans, and special arrangements were made for their home-lodging with persons in Manchester, who were made responsible for their behaviour. After all this care, however, the result achieved is only to preserve them from absolute hunger. Meat they have not seen for weeks, and will not see for months. An occasional special donation of a meat dinner to a class is received with the warmest thanks.

It may easily be imagined that these assemblies furnish a rich exhibition of the ideas and manners of the "witches of Lancashire." There is a subdued air over the population, but the old native roughness and equality breaks out now and then, with an effect more ludicrous than delightful. One of them, for example, a day or two before my visit, when asked who was the teacher of her class of readers, pointed out a young lady, a member of one of the best families in the neighbourhood, and said, "Yon wench with a white feather in her cap." But it must not be supposed that this was a specimen of the usual style of address. In our rounds we saw no behaviour and heard no speech which would misbecome a rank far higher than their own. We must end this notice of the sewing-schools, by saying that no spectacle more fitted to break up the fountains of the heart could possibly be seen in England, than this of the twenty thousand factory girls, so resigned, so industrious, so cheerful, so hopeful; and of the admirable Lancashire ladies who originate, direct, and inspire their industrial operations.

THE HOMES OF THE POOR.

In the same town we were taken to a cottage where a young woman dressed in black, of great respectability, and with a pleasant Lancashire countenance, which religion had refined into a noble delicacy, was giving a dinner of potatoes and salt to her four children, the eldest not yet eight years old. Everything bore the marks of the superior habits of long-used comfort and moral culture. But everything was very bare. The presence of my friend was sufficient introduction. With a slow and quivering lip the story was soon told. Her husband was vainly seeking work. He had saved 40*l*., had sunk it in building two half-finished cottages, and could neither raise another penny to proceed, nor find a purchaser. Having this "property," relief from the union was impossible. The little they had was from the town relief fund. But the bedstead was gone, the blankets were gone, except three, the best clothes were gone, and now soon they must themselves go too, for they were unable to pay rent to the landlord. She was almost starving herself to feed her beautiful children. It was indeed a joy of heart to light up with tears of gladness that sorrowful countenance, and to bid her hope on in God for ever. She had come to her church last Sunday morning without a mouthful of breakfast, and told my conductor in a tone of agony that they were "clemming to death." Her two sisters were factory girls, as respectable as herself, and were working for eightpence a day in the sewing-class.

Such are the interiors in the homes of the Lancashire peasantry and operatives. I could recite many similar stories from Preston and elsewhere. The population has been educated by school instruction and religious culture, especially the women, into an exquisite capacity for suffering, and now is suddenly struck down from a career of ten years' prosperity and affluence to a condition of absolute penury which is agonising even to the beholder. In almost every district there are, we heard, scores who don't know where to get their next meal, and men who are scarcely fit to walk. Their clothes are wearing out, the winter is coming; and the eye of this people "weepeth silently unto God." But the distress is not limited to the factory operatives. The classes who live upon their earnings are crushed by their fall. The small shopkeepers are at their wit's end. Nothing is coming in (for the relief money is spent upon contractors, which is a grievous mistake), yet the rates must be paid, and the expense of living supported. The small farmers among the hills are in a similar plight. The enormous rates, added to the rent, are eating up their profits, and endanger their livelihood. The coming months are contemplated with general apprehension. The piercing cold wind and copious rain or snow of a Lancashire winter are ungentle visitors to a half-fed and half-clothed people. This vast army of 250,000 is deprived of the means of earning their own living, and is to be maintained at the expense of the public. Was there ever a scene more fitted to appal the mind or kindle the fire of national compassion? No words can possibly exaggerate the woful position of this noble and industrious race of workers, and no words of admiring sympathy can render sufficient justice to the patience, the quietness, the magnanimous resolution with which they have set themselves to endure the terrible calamity, or, as they say, "to grin and bear it."

WHAT IS LANCASHIRE DOING?

In the place which by common consent stands among the foremost in the magnitude of its suffering multitude and in the bitterness of its distress, and which by common consent also has presented the most unfavourable figure in the subscriptions of its wealthy residents, both of the Church of England community and of the Dissenters, I found that the subscription list was no certain guide to the truth. One wealthy firm for instance had subscribed 100*l*. It is held that 10,000*l*. would have been more suitable to their resources. But what are the facts? In addition to their public subscription, and to a vast and various private charity, I ascertained that this firm, though obliged to close their mills, because to have worked them would have broken the fortunes of a Crœsus, had remitted all the rents of their unemployed operatives, who are counted by thousands, and bought back all their pledged property from the pawnshops, had given them a daily dinner, and added a shilling a head per week, and a measure of flour, for each workman's family. This was Mr. Hornby, one of the "wretched cotton lords," of Blackburn. Or take, on the other side, another example. A certain benevolent mill-owner was working his mill for the benefit of his people at the loss of 400*l*. per week, and gave nothing to the subscription. He was soundly abused for his cruelty and greed. Not being a man of first-rate quality, he stopped his mills, and gave 50*l*. per week to a soup kitchen, when he was immediately canonised by his Irish dependents and contemporaries.

Again, there are doubtless owners of mills who have speculated largely in cotton, and won vast sums by the sale, leaving their workpeople without material for labour. But some of these men are Greeks, and others are Germans. Others there are who have bought up cotton and contributed to the rise, who are not Lancashire men, but Yorkshire men, Scotchmen, and Londoners. All classes have dabbled in cotton. Others there are in all probability who have preserved their cotton, resisted every temptation to sell at a profit, and who have worked their mills to the great benefit of their people, but likewise with no small advantage to themselves, from the peculiar quality of their manufacture; thus gaining at once the praise of humanity, and the pleasure of a lucrative transaction. These gentlemen have—in the rich Lancashire dialect of the Blackburn friend before referred to, who unites the character and the wit of Mrs. Poyser to the active benevolence of Mrs. Fry—"managed to save at once both their sowls and their baacon." But after every deduction on account of such persons, it will remain true, that in different measures, and in different methods, the masters of Lancashire have exhibited, and are exhibiting, a benevolence and a Christian compassion, which is only one degree less admirable than the endurance of their afflicted workpeople. Almost wherever you go you find, from Preston to Wigan, that they are busily occupied in devising resources for the dreadful winter, that they are remitting rents or working at a loss, or offering large money contributions, with the promise of more, or redeeming pawned property, or opening soup-kitchens, or establishing sewing-schools, or paying for the children's school, or caring for the sick and aged, or organising committees of visitation, or devoting their time to the consideration of clothing against the coming cold. [The succeeding passage referring to the efforts of the millowners, &c., will be found in our leader page.] There could not be administered a more wholesome tonic to the philanthropy of any man than to come and look upon the work of this mighty Lancashire, with its gentlemen and ladies, its millowners and its ministers, its landlords and its shopkeepers, banding everywhere together in forward-looking kindness, in townships and villages, to feed the hungry, clothe the naked, and rescue him that is ready to perish. If little more can be done than to prevent starvation, it is because the distress is so enormously large and deep, that the calamity bids defiance to a perfect victory. But the charity now dispensed in the county is flowing both in broad public streams, and in innumerable private rills.

CLOSING OF THE INTERNATIONAL EXHIBITION.

Thursday was the last shilling day of the Exhibition, but the number of persons entering upon payment was only 61,000 (68,701 in all), being about the same number as had visited the building on the previous days of this week. The attendance at the Crystal Palace of 1851 during the last week it was open averaged 100,000 a day. On Friday (half-a-crown day) there were 32,811 persons present.

The International Exhibition closed on Saturday. The visitors amounted to 36,258 (16,434 by season tickets, and 19,824 by payment), which is the largest half-crown-day attendance since the opening, and swells the grand total of visitors to 6,116,640, being 77,445 more than the aggregate number that attended the Great Exhibition of 1851. Of the pecuniary results no full and official return has yet been made public, but the success of the Exhibition in this respect is not expected to equal that of 1851. As, however, there are still to come a number of half-crown days for the sale of goods, a considerable addition will doubtless be made to the receipts. The closing scene on Saturday was most striking and impressive. At the time for departure an enormous mass of visitors congregated under the western dome, in the space adjoining, and in the galleries, and presented a grand and animated spectacle. "God save the Queen" was sung with great fervour and encored, and, at the conclusion, an outburst of enthusiastic cheering rang through the stupendous edifice, which seemed to shake the floor on which stood the thousands of human beings that joined in the final triumphant shout. Subsequently, the French National Anthem was given, and "Rule Britannia," and both were received with great applause. After some cheering for names called out, the bells tolled the knell of the International Exhibition, and the people gradually and unwillingly departed.

There will be a deficit, says the *Times*, on receipts as compared with expenditure, as all in any way interested in this question have known there would be for months past. But this deficit, so far from reaching the enormous sum of 80,000*l*. or 90,000*l*. as has been so repeatedly stated, will, we believe, be less than 25,000*l*. and may even be under 20,000*l*. This amount, we believe, will mainly be made good by Messrs. Kelk and Lucas—that is to say, that in addition to whatever may be the shortcoming on the third 100,000*l*. they were to receive under their agreement, they will submit to a still further reduction to cover the liability of the guarantors.

The supplemental half-crown days for the sale of goods at the International Exhibition do not promise to be remarkable for success. Monday, the first of these days, only brought 6,277 visitors.

The treat to the female attendants at the International Exhibition, given by Miss Skinner, came off on Friday evening, in the large room of the western annexe. It was a tea-party, and about 500 of the establishment were present. The Earl of Shaftesbury presided, and the Hon. and Rev. Baptist Noel and other gentlemen addressed the meeting. The speaking was chiefly of a religious character, but several instances occurred where cheering was considered appropriate, when the assembled ladies gave free scope to their sweet voices, led by a rev. gentleman with a roll of paper in his hand. The whole went off not only with pleasure, but at times really became exciting. At the conclusion all the guests passed Miss Skinner, who is said to be very young and charming, in order that all might have the pleasure of seeing the donor of the feast. Many of them recognised her as a customer, and each received a little book from her on the merits and advantages of the International Exhibition.

PROFESSOR CAIRNES ON THE AMERICA STRUGGLE.

The course of lectures for the season in connexion with the Dublin Church of England Young Men's Christian Association was commenced in the Metropolitan Hall of that city on Thursday night, under circumstances of considerable interest. The subject of the lecture was "The American Revolution." The lecturer was Professor Cairnes, of Queen's College, Galway, formerly Archbishop Whately's Professor of Political Economy in the Dublin University. The chair was occupied by the Bishop of Kilmore. The Lord-Lieutenant, who has repeatedly attended the opening lecture of this prosperous society, was on the platform, and moved a vote of thanks to the lecturer, which was seconded by the Solicitor-General. Professor Cairnes is the author of a work on the American question, entitled "The Slave Power," which has excited much attention in this country. He stated at the outset the conclusions at which he had arrived from a careful study of the subject, and then the reasons by which he was conducted to those conclusions. He stated the conclusions as follows:—

I hold, then, that the present convulsion in America is the natural fruit and inevitable consequence of the existence of slavery in that continent (Hear); and, as slavery has been the cause of the outbreak, so I conceive slavery is the stake which is really at issue in the struggle. I hold that the success of the North means, if not the immediate emancipation of slaves, at least the immediate arrest of slavery—(Hear)—with the certainty of its ultimate extinction; and, on the other hand, that the success of the South means the establishment of slavery on a broader and firmer basis than has hitherto sustained it, with its future indefinite extension. I hold, moreover, that the form of society which has been reared on slavery in the Southern States is substantially a new fact in history, being at once in its nature retrograde and aggressive—retrograde as regards the constituents which compose it, and aggressive as regards all other forms of social life with which it may come into contact—a system of society which combines the strength of civilisation with all the evil instincts of barbarism. (Hear.) Such, as I conceive, is the phenomenon now presented by the Southern Confederacy; and the struggle which we witness is but the effort of this new and formidable monster to disengage itself from the restraints which free society, in self-defence, was drawing around it, in order to secure for its development a free and unbounded field. (Hear.) Such, in a few words, are the conclusions at which I have arrived on this momentous matter.

He endeavoured to establish these points in an elaborate argument, reviewing the history of American slavery, showing that the slavery party had ruled the United States for nearly half a century, that the slave power has been gradually increasing in strength, and that the secession was the result of the check given to its aggressive policy by the election of Mr. Lincoln. He quoted from the Hon. Mr. Spratt and the Vice-President of the Confederation to prove that slavery will be the chief corner-stone of their social system; that they boast of preaching "the gospel of slavery" for the first time in the world's history. The lecturer admitted the truth of the principal prediction of the *Times*, that the South can never be subjugated by the North, and that the Union can never be restored.

Lord CARLISLE's brief speech, in moving a vote of thanks to Professor Cairnes, excited the enthusiasm of the meeting. Referring to his visit to America, he said:—

The lecture, perhaps, had a more intimate interest for myself, inasmuch as I have personally visited that great American continent, and have become myself familiar with many of the actual battle-grounds and scenes of conflict. The proud Potomac, the winding James's River, the gentle Ohio, and the brimming Mi-sissippi still glide before my memory with all their distinctive features. (Applause.) And most shocking indeed it is to me when I reflect that this wealth of waters, formed by the Almighty to fertilise the earth and blend its myriad families, of late should only have wafted the instruments of mutual slaughter, and that these endless plains of waving verdure on which I have gazed with such fond admiration should have been reddened by the blood of fellow-countrymen, kinsmen—their own kinsmen and our own. (Loud applause.) It appears to me a wise principle of neutrality which the Government to which I have the honour to belong, backed I believe by the general sense of the people, have hitherto maintained throughout this distressing conflict (Hear, hear,); and I am sure that, maintaining that principle, and not presuming to express any opinion myself upon the respective merits of the conflicting parties, I yet shall be giving vent to the wish which must pervade every Christian assembly that under the overruling shaping of Divine Providence more moderate counsels and a milder spirit may for the future prevail, that slavery may loosen its

hideous grasp, and peace resume her placid sway. (Loud applause.) He moved that the cordial thanks of the meeting be presented to Professor Cairnes for his most able and eloquent lecture.

The Solicitor-General, Mr. LAWSON, seconded the resolution.

MADAGASCAR AND ITS CLAIMS.

The *Missionary Magazine* of this month publishes a very interesting letter from the Rev. W. Ellis, the missionary so well known in connexion with this interesting island, to the Rev. Dr. Tidman, of the London Missionary Society. Mr. Ellis writes on the 23rd August, after having spent three months in the island, and dates from the capital city, Antananarivo. After alluding to the efforts commenced by the London Missionary Society forty years ago to introduce among the people a knowledge of letters, arts, and the religion of the Bible, he refers to the cruel persecutions under which the Christian portion of the population has since suffered, and which were happily brought to an end fourteen months ago on the accession of the present sovereign to the throne:—

The sun did not set (says Mr. Ellis) on the day on which Radama II. became King of Madagascar, before he had proclaimed equal protection to all its inhabitants, and declared every man was free to worship God according to the dictates of his own conscience, without fear or danger. He sent his officers to open the prison doors, he despatched others to recal the remnant of the condemned ones from the remote and pestilential districts to which they had been banished, and where numbers had died from disease or exhaustion occasioned by the rude and heavy bars of iron with which they had been chained together from neck to neck. The exiles hastened home, men and women, worn and wasted with suffering and want, reappeared in the city, to the astonishment of their neighbours, who had deemed them long since dead, and to the grateful joy of their friends. Gladness and rejoicing prevailed everywhere, for many who were not themselves believers in the Gospel sympathised with the Christians in their sufferings, and rejoiced in their deliverance.

The King proceeded at once to diminish the burdens of the people, and encourage their industry. For their benefit and at his own loss, he relinquished duties or taxes heretofore levied; invited the commerce and friendship of other nations, and promised protection to all who might assist in developing the resources of the country. He has erected a substantial stone building for a school, or the germ of a college, in which education of a superior order is to be given by one of the missionaries. He has abolished the ordeal of the Tangena, the practice of divination and sorcery; and at the same time he has withdrawn all support and encouragement from the idols, which have all been removed from the palace and the capital.

What makes the country so deeply interesting at the present time is the intermixture of the ancient and worn-out superstitions, customs, and opinions with the life and energy of the new order of things which Christianity is consolidating and extending. The hatred and horror of persecution which their sufferings have produced in the minds of the Christians, their unquenchable thirst after instruction, their industry in acquiring knowledge, and the influx of foreigners which the interests of commerce are drawing to their shores, are making great changes among all classes.

Mr. Ellis further states that the number of the Christians is increasing, and that though scarcely more than 7,000, whilst the capital has 40,000 inhabitants, their activity and force of character are such as to enable them to produce a deep and salutary impression on the whole community. Strangers have been heard to say, "The only real life seems to be among the Christians; they certainly are in earnest." "Next to their Sovereign, the *English* seem to be the objects of their joyful and admiring attachment. The well-appointed mission, and the ample supply of books now on the way, is received by them as an evidence that they will not look to England in vain."

They are greatly in want of *places of worship*. At Mr. Ellis's request the King has granted the places on which for the last twenty-five years martyrs have suffered as sites for memorial churches. At one of these places may still be seen the foot of the cross on which Christians as well as ordinary malefactors were crucified. Another of them is the Old Chapel, first used in 1831, and afterwards converted into a prison.

Mr. Ellis concludes by asking that England will give to these memorial churches, and thus perpetuate the feelings of sympathy and love which bind the Christians in Madagascar to their brethren in England, adding that the Madagascans are too poor of themselves to accomplish the work.

Court, Official, and Personal News.

On Saturday her Majesty held a Privy Council at Osborne, at which were present Earl Granville, Viscount Palmerston, and Lord Stanley of Alderley.

On the same day the Grand Duke of Baden, "her Majesty's near connexion," arrived on a visit.

On Sunday morning Divine service was performed by the Rev. G. Prothero before her Majesty, Prince Alfred, Princess Helena, Princess Louise, Prince Leopold, and the Grand Duke.

Prince Alfred has sailed for Lisbon.

Prince Arthur has gone to the Ranger's House, Greenwich-park, where his Royal Highness will reside for some time.

The Queen purposes remaining at Osborne until Friday, the 14th inst., when, with the junior members of the Royal Family, she will proceed to Windsor Castle. The State apartments there are being prepared. It is not yet decided where her Majesty will spend Christmas.

The *Army and Navy Gazette* announces that there will be no brevet on the Prince of Wales's birthday.

The Prince and Princess Louis of Hesse are to visit the Queen at Osborne next week.

It is stated that the Danish Court, including the Princess Alexandra, will pay a visit to her Majesty at Osborne during the present month.

Prince Napoleon and Princess Clotilde embarked for Havre in the Imperial screw-yacht Jerome Napoleon, at Southampton, on Sunday.

In reply to the resolutions adopted at the late Garibaldian meeting in the City, Earl Russell states that the only means he can properly use to obtain the withdrawal of the French troops from Rome consist in friendly representations to the Government of the French empire; that these have not been wanting on the part of the British Government, and that similar representations shall be made whenever it may seem necessary or expedient to make them.

We (*United Service Gazette*) have reason to believe that the bâton of field-marshal will be conferred on his Royal Highness the Duke of Cambridge, and Lords Gough and Clyde, immediately after the heir apparent shall have attained his majority.

We (*Times*) have much pleasure in announcing that the great financial and administrative experience of Sir Charles Trevelyan will probably be again employed in the public service. If we are not misinformed, Sir Charles has been offered the post of Finance Minister of India, in succession to Mr. Laing.

It was reported on Saturday that the Duke of Newcastle was suffering from an alarming attack of bronchitis, at Nottingham. Mr. Engleheart, of the Colonial-office, writes to say that the report "has no foundation."

It is reported on very good authority that Lord Elgin is about to return to England, not being able to stand the climate of India, and that the Duke of Argyle is to succeed him.

Miscellaneous News.

REMOVAL OF WILLIAM ROUPELL FROM NEWGATE.—An order from the Home-office having been received by Mr. Jonas, the governor of Newgate, for the removal of this criminal, he has, accordingly, been sent to Millbank Prison, preparatory to undergoing the term of his sentence.

INDIAN COTTON STATISTICS.—We have at last an official estimate of the quantity of cotton produced in India. A writer in the *Cornhill* finds that in 1822, 798,000,000 lbs., or 2,660,000 bales of 300 lbs., entered Bengal by land, most of which was consumed there. The India House could readily furnish similar returns for Madras and Bombay, and the total would give the minimum of the Indian production, or about 11,000,000 bales of 300 lbs. each.

THE GLASGOW MURDER.—On Tuesday night the Lord Provost received a letter from Sir G. Grey, intimating "the Queen's command that the sentence of death passed on Jessie M'Lachlan be respited till further signification of her Majesty's pleasure." The Lord Provost, with considerate kindness, proceeded without delay at midnight and delivered Sir George's message to the poor woman, who was deeply affected, and anxiously asked, if "there would be nothing done on Saturday, then?"

SYMPATHY WITH THE NORTHERN STATES.—There was a crowded meeting at the Metropolitan Institution, Cleveland-street, on Monday night, for the purpose of expressing sympathy with the Northern States of America. Among the speakers was Mr. Calthorp, who, last week, introduced a discussion on the subject in the Union Debating Club at Cambridge. He spoke most eloquently in defence of the North. Resolutions in favour of the object of the meeting were carried enthusiastically, only three persons expressing by their votes any sympathy with the South.

CONVICTIONS FOR MURDER.—The trial of Samuel Gardner, charged with the murder of his wife in the City, was concluded at the Central Criminal Court on Friday. It terminated with a verdict of guilty. The jury recommended Gardner to mercy on the ground that he might have committed the murder during a quarrel with his wife. The prisoner protested his innocence. He was sentenced to death, the Lord Chief Baron promising to forward the recommendation of the jury to the proper quarter, but declining to hold out any hope of mercy. The Sheriffs have fixed the 17th inst. for the execution of Gardner, and also of Cooper, lying under sentence for the Isleworth murder.

THE ASYLUM FOR IDIOTS, EARLSWOOD.—The autumnal election of candidates for admission into the Asylum for Idiots, Earlswood, took place on Thursday at the London Tavern. Mr. Alderman Abbiss presided, and in opening the proceedings congratulated the friends of the institution on its prosperous condition. The number of inmates was 340, and he was glad to say that only four were confined to bed. If he was to judge from the contributions coming in, he could inform them that the institution was progressing in public favour. The board had decided on admitting thirty cases, of which five would be for life and twenty-five for the ordinary period of five years. The number of candidates was 171.

THE REPORT OF THE ROYAL COMMISSIONERS appointed to inquire into the condition of the volunteer force has been issued. They recommend that further pecuniary aid be granted by the government, at the rate of 20s. per man for all who have attended in the year nine drills and are thoroughly efficient, and an addition of 10s. per man for all who have fired a certain amount of ball cartridge according to the regulations. To artillery corps an additional grant of 30s. per man is recommended for all who have attended twelve gun drills and complied with other requirements. The adjutants will be responsible to the War-office for the proper application of the money. Should these recommendations be adopted, they will involve a heavy expense on the country.

CONFEDERATE VESSELS.—It was rumoured in Liverpool on Wednesday that a mysterious steamer had just sailed from the Mersey "on a trial trip." It was reported, and believed by many, that the vessel is a sister ship to the notorious "290," *alias* the Alabama. Although zealous inquiry has been made, we cannot trace the rumour to any reliable source.—*Liverpool Mercury.* [The vessel alluded to is the Columbia, of the Galway line. She has been built by Messrs. Laird, and made a successful trial trip on Wednesday. The statements recently circulated respecting the building of rams, &c., on the Mersey for the Confederate Government are false. Since the despatch of the Alabama, or "290," no further contracts have been undertaken. The Confederate agents are purchasing vessels of known speed, and drawing little water, such as the Clyde vessels Iona, Clydesdale, Giraffe, &c.]—*Times.*

ORPHAN WORKING SCHOOL, HAVERSTOCK-HILL.—On Friday the half-yearly meeting of the friends and supporters of this charity was held at the London Tavern, Mr. T. M. Coombs in the chair. It appeared from the report, which was read by the secretary, Mr. Soul, that since the foundation of the charity 2,066 children have partaken of its advantages, and that at the present moment there were 275 in the school, which had accommodation for 400. There were thirty vacancies to be filled up, which would raise the number of pupils to 305, so that there would still remain accommodation for nearly 100 others, but the present condition of the finances of the institution did not permit of its taking in its full complement of inmates. This report having been adopted, a poll was opened for the election of eight girls and twenty-two boys out of a list of 121 candidates, of whom twenty-seven were females; and the proceedings terminated in the usual manner.

THE POLYTECHNIC INSTITUTION.—There is, perhaps, no entertainment in London which has so long and successfully maintained its reputation as the Polytechnic, notwithstanding the many rivals that have entered the field since its establishment some five-and-twenty years ago. The resources of the manager (Professor Pepper), too, must add in no small degree to its increased success, for they seem exhaustless. This week an entirely new series of lectures and entertainments has been commenced, and, judging from the number of visitors on the first evening, promises to be a great success. Of these the most attractive will probably prove to be the performances of the London Vocal Quintett Union, composed of two ladies and three gentlemen, who sing with much effect madrigals, glees, and selections from the operas. There is also a series of dissolving pictures and dioramic effects, illustrating London, past, and present, accompanied by an entertaining description by Mr. G. A. Cooper. Another series shows the various modes of cultivating cotton. Professor Pepper accompanies by a lecture upon the cotton famine, the *Zostera marina*, &c. Mr. J. L. King performs various experiments illustrating "Submarine Warfare and the means of repelling Boarders from Iron Ships." Herr Winkler displays his wonderful powers of mental calculation, and there are other attractions equally good but too numerous to particularise.

A descendant of Montezuma, the last Sovereign of Mexico, now exists at Madrid in the person of M. Antonio Marsilla, Count de Montezuma, Gentleman of the Bedchamber to Queen Isabella.

ABSINTHE.—We have mentioned the word absinthe (familiarly called abs) in speaking of the Cabaret Niquet. Widely as the custom has prevailed lately of drinking the pernicious spirit, its consumption is nowhere so steadily persevered in as at a certain dram-shop in the Quartier Saint Jacques, where, from four to six o'clock every afternoon, no matter whether it be wet or fine, twenty young men, the members of a society called Le Club des Absinthieurs, assemble to drink as much absinthe as their heads will carry. On entering the club, which is restricted to twenty, who cause vacancies only by death—a condition, probably, of frequent occurrence—each new member swears, as his co-mates have done, never to drink or get drunk on anything but absinthe, and this oath they strictly keep. We have heard much of this fatal liqueur. M. Delvau describes its effects in these words:—"The drunkenness caused by absinthe resembles no other drunkenness known. It is not the heavy intoxication of beer, the fierce madness caused by brandy, or the jovial humour produced by wine. No! it takes you off your legs at the first glass, it fastens on your shoulders wings of the widest sweep, and you sail off into a country without limit or horizon, but, at the same time, without light or poetry. You think, like all great dreamers, that you are stretching away towards the infinite, and like all great ruminants you are only tending to the incoherent. Great dreamers are great explorers, and bring back some treasures from these excursions into the land of the ideal; but the absinthe-drinker returns from his journey into the Sahara laden only with imbecility, if not with madness." There are 500 of these gulfs of perdition in Paris.—*Dickens' "All the Year Round."*

Literature.

"PRAYING AND WORKING"—CONTEMPORARY GERMAN PHILANTHROPY.*

The well-known motto, *Ora et labora*, has been selected by the author of a deeply interesting work on some Christian philanthropists of Germany of our own generation, as the clearest exponent of their lives, in which prayer and work are connected by no arbitrary link, but are different aspects of the same faith and life. The singular group of men sketched by him appear, somewhat about the same time, but without the least knowledge of one another, and in very different spheres, to have entered on laborious and self-denying work for the social and religious improvement of their fellow-men, under the influence of an unusually developed faith in "the direct activity of God in the affairs "of the world," and in the fixed place and power of "prayer, not as an arbitrary provision for "temporary circumstances," but as a means lying back of every other means, often the highest means, and even supplanting others, and "in harmony with the settled relations of the "world and the laws of human conduct." The appropriate legend of such lives is found in the very words which became so false as the "monkish "watchword with which men went into the wil-"derness, and built up their lonely cells, and "toiled at their simple gardens, and knelt in "solemn thought of the world behind them, "through long fastings and wakeful nights. "But they had cut themselves off from brotherly "sympathies and social duties, from the entire "sphere of Christian work; and their *ora*, earnest "and well-meant at first, became mechanical and "unreal; and their *labora* was a fiction." The lives of such men as are here delineated give bright and powerful illustration to the relation of devotion and faith to the common work of life: and refute the two extremes of practical error; by which "prayer arrogates the time and place "of ordinary duties and the common charities of "life"—thus becoming unreal, selfish, and formal; or, by which "work is boldly said to be "itself prayer"—"although work is no more "prayer than prayer is work."

These sketches have "a certain chronological "and spiritual sequence,—they concern the two "great departments of a revived Church, the "Home and Foreign Mission, and they cover the "most recent period of spiritual activity" in Germany. The idea of the Home or *Inner* Mission is in Germany larger and deeper than the conception we ourselves connect with the word. It is the mission of the Church "to every aspect of "social life in a Christian land." Instead of leaving to Social Science Congresses or to secular philanthropists such questions as "the social "aspects of the large towns and rural districts, "the condition of the labourer and artisan, prisons "and reformatories, the help and recovery of out-"cast women, the care and nursing of the sick, "the employment and sphere of Christian women," these and like topics are considered as peculiarly Christian questions, affecting the welfare and progress of the Church, and to be dealt with by Christian men rather than by any other. It is devoutly to be wished that the same broad view of the Church's mission to home society may become more prevalent amongst ourselves; so that instead of many separate organisations for the purposes referred to, the one body which is ideally the model society, and rests on fellowship in the true life, may account these objects peculiarly and distinguishingly its own.

Mr. Stevenson bids us observe how singularly "the new life and feeling of the Church which "ushered in this century, showed itself in different "places, and in men of the most different charac-"ters, working out, each in his own way, some 'special problem of the home mission." In Germany, "the first effort was the reformation of "young criminals,—and the man chosen to that "work was one of the most unlikely to "have been called." That man had reached middle-age, and had come in earlier life to Weimar "as a mere literary adventurer:"—he had been "a follower of Goethe," and a sentimental writer; and afterwards became "a "bustling eager citizen and a councillor of the "Embassy." It was a great and radical change when John Falk learnt by "a slow process—the "teaching of years and many sorrows—to cry, "'God be merciful to me a sinner,' and was "caught to the Saviour's arms for ever." It was still later that he received his special calling; when, having "lost four out of six children, and "buried the best part of his life in the grave," he, shrinking despairingly within himself, recalled the prophetic and consecrating words of an aged, holy aunt, who, when his own life was rescued from imminent peril, had placed her hand on his head, saying, "John, God has been "with thee again:—I know and am assured in "my spirit that the Lord hath chosen thee for his "service." Then he found an object to live for,—to give home-life, and knowledge, and salvation, to "the destitute children of vagabondage "and crime:" and in pursuing that object "his "buoyancy, faith and power returned;" and, after accomplishing a work that demanded heroism such as is only sustained by that secret power of great and holy lives, the prayer of faith,—a work that remains, and that the Church has extended, with incalculable benefit to society and blessing to neglected souls,—"died writing "hymns for the rough lads he had picked off the "gaol steps," and was borne to the grave by his own rough ones, singing Christian psalms. An epitaph he wrote for his own tomb closes thus:

> "When the little children round
> Stand beside this grassy mound,
> Asking, who lies under ground?
>
> Heavenly Father, let them say,
> Thou hast taken *him* away,—
> In the grave is only clay."

Besides the sketch of this remarkable man, Mr. Stevenson's book includes one whose name has overshadowed every other, by his more perfected labours in the same field. The name of Immanuel Wichern is surely not unknown to Christian philanthropy in our own country. It is under his inspiration and control that the *Inner Mission* has reached its present importance and power; and of him the memoir here given is appropriately the most considerable part of the volume. It is a heart-moving narrative; and it ought to leave practical results in the spirit and purpose of its readers' lives, having something of the intensity which will surely belong to the feeling with which its story will be eagerly followed to the end. But while Dr. Wichern's special labours were for reformatories, and the employment of Christian men, he has had a fellow-labourer in Dr. Fliedner, who has turned his attention to hospitals, and the employment of Christian women. What these men have done has been done "in faith, as men of prayer as "well as action." While "from the *Rough House* "on the Elbe, hundreds of brotherly men have "gone out to teach in schools and prisons, and "among the waste places of crime, from Kaisers-"werth on the Rhine have also gone out hun-"dreds of schoolmistresses, and sick-nurses, and "parish-visitors, from Berlin to Jerusalem." No more important movement has been begun in the modern church, than that which we trace through the sketch of Theodore Fliedner's labours, in educating Christian women to perform varied acts of Christian service, and to unite them in a society with a view to more combined and systematic help.

On the same principle, of prayer in faith, the Foreign Mission has been worked by such men as John Evangelist Gossner and Louis Harms. "Gossner's life (says the author) touches at its "outset the singular evangelical revival in "Bavaria, and thus brings the last century "into contact with the present. That revival "is one of the few instances in which a witness "for the truth was maintained within the "Church of Rome, by prominent men of its "own communion. It is, perhaps, the only "instance in which a movement so profound, "and spreading for years with a fiery swiftness "and kindling, and strengthened by persecution, "ceased almost without result. It is curious "and interesting as a study of the times; and "in its relations to the Romish communion, "deserving of the most careful study, and full of "suggestive teaching to Protestants accustomed to "regard everything Romish from the Protestant "point of view. . . . It was out of it that "Gossner came and founded his mission—a foreign "mission of great compass, developed and sus-"tained single-handed, on two principles: that it "was God's work, who would supply means and "agents for it in answer to believing prayer; and "that the agents would not shrink from labouring "with their own hands. Mr. Harms has more "recently established a mission on the same "foundation of faith, also single-handed, and on a "novel theory of agency. It is a parochial mis-"sion, by far the greater number of the mis-"sionaries being his own parishioners; and it "aims at Christian colonisation as the best means "of Christian labour." Mr. Harms has settled an agricultural colony, with such trades as are needful to its existence, among the Zulus of East Africa. It consists of missionary men and women; and it is thought that a chain of such missionary villages might be carried through the country. Of the labours of these devoted and remarkable men, Mr. Stevenson gives a most interesting account, drawn from sources inaccessible to the merely English reader. That he writes with clearness and force, the passages we have included in this notice from his Introduction may give slight but sufficient testimony. That he is a man discerningly appreciative of the elements and unfoldings of character is evident in almost every page of his work; and that he has been guided by a simple spiritual purpose, both very noble and very practical, is the secret of the power and persuasiveness with which he has written.

In brief, we introduce the book to all who have any tenderness and responsibleness of feeling as to the due work of Christian life, with confidence that it will arouse, direct, and encourage them; and that they will learn from its facts the great principle, "that prayer never "nullifies a man's wit, or thrift, or counsel, or "prudence, but intensifies, and guides, and "purifies them."

* *Praying and Working;* being Some Account of what Men can do when in Earnest. By Rev. W. F. STEVENSON, Dublin. London: A. Strahan and Co.

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*ORLEY FARM.**

Mr. Trollope well deserves the popularity he has achieved. If he is inferior in genius to Dickens and Thackeray, he is at all events free from the exaggeration which disfigures the one or the cynicism that continually offends in the other. He is a faithful painter of English life in the nineteenth century. His pictures, perhaps, are sometimes too much after the style of photographs—a little too hard, and lacking life and mellowness, but they are never caricatures. In fact, we feel, in reading one of his novels, that we are mingling with men and women who belong to the circle of our ordinary acquaintance, and it is this characteristic that gives his works their principal charm. The plot has none of that ingenious elaboration and mystery which those of Mr. Wilkie Collins possess, his reflections are rarely very subtle or profound, but the air of life-like simplicity and thorough reality which pervades the whole creates an interest in the minds of most readers.

"Orley Farm," despite all the disadvantages resulting from the periodical form of publication, will undoubtedly sustain, if it does not increase, its author's reputation. It has not for us the attractions of the "Warden" or "Barchester "Towers," but this we attribute to the difference of subject rather than to any inferiority in execution. Those graphic pictures of ecclesiastical life, which unveiled with such remarkable truthfulness and fidelity the interior workings of the Established Church, had a freshness and, for us at least, an interest which it would hardly have been possible to rival in a work treating of a topic so different as that discussed in "Orley "Farm." Still we are bound to say that there is not the slightest evidence of failing skill on the part of the writer—his characters are delineated with as much care as ever, and some of them have all the merit of novelty—many of the scenes are most effective and striking—there is nothing improbable in the incidents that are woven into the plot, and the attention of the reader is well-sustained throughout. The commercial travellers, so similar yet so unlike, are, perhaps, the most remarkable group in the book, and the scenes in which they are introduced are extremely clever. Mr. Trollope has the merit of not over-doing characters of this class. In Mr. Dickens' hands Mr. Moulder, however amusing at first, would probably have become a bore before we were half through the book. Our author manages him with more caution, and, therefore, with a better result. The portrait of this great leader of the commercial room is in his happiest vein:—

> "The first man who entered was short and very fat;—so fat that he could not have seen his own knees for some considerable time past. His face rolled with fat, as also did all his limbs. His eyes were large and blood-shot. He wore no beard, and therefore showed plainly the triple bagging of his fat chin. In spite of this overwhelming fatness, there was something in his face that was masterful and almost vicious. His body had been overcome by eating, but not as yet his spirit, one would be inclined to say. This was Mr. Moulder, well known on the road as being in the grocery and spirit line; a pushing man, who understood his business, and was well trusted by his firm in spite of his habitual intemperance. What did the firm care whether or no he killed himself by eating and drinking? He sold his goods, collected his money, and made his remittances. If he got drunk at night that was nothing to them, seeing that he always did his quota of work next day. But Mr. Moulder did not get drunk. His brandy-and-water went into his blood, and into his eyes, and into his feet, and into his hands—but not into his brain."

Such was the "magnus Apollo" of commercial rooms before whom lesser lights paled their feeble fires. The contrast between him and Mr. Kantwise, a sharp wiry fellow whose mission was to push off some trumpery metallic furniture, and who was so intent on its accomplishment that he did not disdain to sink the dignity of the "wholesale line," and sell retail, or even to admit a stranger within the charmed precincts of the commercial circle in the hope that he might secure a stray purchaser, is most admirably worked out. Our readers must often have met with the originals of both these

* *Orley Farm.* By T. A. TROLLOPE. London: Chapman and Hall.

gentlemen, and cannot fail to be impressed with the fidelity of the artist in the portraiture. If they would learn how well the one pushed his "cheap wares and nasty," and the other upheld the special privileges of his order, we must refer them to the book, only promising them a rich fund of amusement. The scene in the room where Mr. Dockwrath asserted his right to sit at the commercial table, without paying his share of the cost of wine of which he had not partaken, is inimitable. The vulgar insolence of Moulder, and the cool contemptuous defiance with which he was met by the pettifogging attorney, who had intruded into this select circle, but refused to comply with its most honoured customs; the vicissitudes of the conflict bringing out the different phases of character in the several members of the party; and the final withdrawal of the whole commercial body, leaving their opponent alone in his glory, are brought out with masterly power. The horror of Bumble and the guardians when Oliver asked for more was not greater than that with which Moulder and his friends heard Dockwrath's announcement that he would not pay for that which he had neither ordered nor used,—in truth the whole scene might be compared not unfavourably with some of Dickens' most telling passages.

Our author, like many others of his craft, is not very successful in his female characters. Mrs. Orme, indeed, is a fine conception well worked out. This simple, unpretending woman, the quietness of whose ordinary demeanour effectually hid the deep and earnest feelings that lay beneath an exterior not very promising, but whom the sin and consequent misery of her friend roused to a resolve and self-sacrifice that were truly heroic, is almost a solitary exception to this rule. Lady Mason is not a very pleasant acquaintance, and is, in our view, the most unnatural creature of the volume. Madeline Staveley is simply an ordinary girl, having more than a common share of beauty, very gentle, very loving, very submissive, and very insipid. Sophia Furnival has a stronger dash of craft than we desire to find in young ladies—let us hope, for the honour of her sex, that she is one of a very limited class, for though she was very clever and piquant, an admirable match for those young gentlemen who appear to think that young ladies exist specially to afford them subjects for flirtation—yet assuredly she is extremely repulsive. Mrs. Furnival, who was ever agitated with needless jealousies, and Miss Martha Biggs, the spinster-friend, whose business it was to encourage these feelings, and so establish a place in the unhappy wife's confidence, are extremely good of their kind. But for discrimination and point commend us to the admirable sketch of Lady Staveley and her religion.

"Her ideas of general religion were the same. Morning and evening prayer, church twice on Sundays, attendance at the Lord's table, at any rate once a month, were to herself—and in her estimation for her own family—essentials of life. And they had on her their practical effects. She was not given to backbiting; though, when stirred by any motive near to her own belongings, she would say an ill-natured word or two. She was mild and forbearing to her inferiors. Her hand was open to the poor. She was devoted to her husband and her children. In no respect was she self-seeking or self-indulgent. But, nevertheless, she appreciated thoroughly the comforts of a good home—for herself and her children. She liked to see nice-dressed and well-mannered people about her, preferring those whose fathers and mothers were nice before them. She liked to go about in her own carriage, comfortably. She liked the feeling that her husband was a judge, and that he and she were therefore above other lawyers and lawyers' wives. She would not like to have seen Mrs. Furnival walk out of a room before her, nor perhaps to see Sophia Furnival when married take precedence of her own married daughter. She liked to live in a large place like Noningsby, and preferred country society to that of the neighbouring town. It will be said that I have drawn an impossible character, and depicted a woman who served both God and Mammon. To this accusation I will not plead, but will ask my accusers whether in their life's travel they have met no such ladies as Lady Staveley?"

With all the merit, however, that we ascribe to the book, the general idea of the story appears to us to be wrong, viewed both artistically and ethically. If the old notion of making novels end in the happiness of all parties concerned was neither true nor wise, the more recent plan of involving the hero or heroine in a labyrinth of crime and difficulty from which there can be no escape is to us not less objectionable, and certainly much less agreeable. There is another practice, however, which has come into vogue, and which is still more reprehensible—that of introducing a beautiful fascinating woman as a criminal, and doing it in such a manner that our sympathies must be enlisted on her behalf. We noticed it, recently, in Mrs. Wood's famous story of "East Lynne." A more egregious example has since been presented in a much advertised and belauded, and, if we are to trust to announcements, widely-sold book, "Lady Audley's Secret." Lady Audley is a woman of beauty that approaches the seraphic, and possessed of fascinations that few men could resist, yet she is represented as guilty of bigamy, murder, and arson, and we are asked to believe that she had occasional fits of madness, in which these crimes were perpetrated. While the husband of her youth, who had been repudiated by his family because of his marriage to her, is away in Australia, toiling hard to secure abundance for herself and her child, she marries a wealthy old man; apprised of the return of her first love to England, she causes an advertisement of her death to be inserted in the *Times*, which well-nigh breaks his heart; discovered by him, she does not hesitate treacherously to contrive his death, and afterwards to set fire to a house, in the hope that his friend who had tracked out her guilt might perish in the flames. All these sins were done during intervals of insanity to which she was liable. A most convenient theory for the wicked, could it be established.

Mr. Trollope does not offend to this extent, still we think his tale is fitted to weaken rather than increase the hatred of sin which all right-minded men should cherish. True, he condemns the crime of which Lady Mason has been guilty—brands it with the strongest epithets, and vividly depicts its effects, not only on her own life, but that of others also, failing to achieve the very end for which it was perpetrated, and involving herself and others in unutterable misery. Yet, withal, there is in the mind a feeling of sympathy for the offender, and a disposition to find some plea in mitigation of her guilt. Her grace and beauty, her character otherwise unstained for twenty years of widowhood, her power of inspiring the regard of all with whom she was thrown into contact, her unshaken courage in circumstances of special difficulty, and her nobility of spirit in her conduct to the old man who would have made a fool of himself for her sake, all serve to relieve the more repulsive aspects of her character. The circumstances under which the crime was committed, the motive by which it was inspired, the injustice it was meant to redress, and the miserable spirit displayed by her opponents, all contribute to the same end. It is, to say the least, unfortunate when right can only be done by the suffering of a lovely, and in some respects, estimable woman, and by ministering to the ends of men, low, selfish, grasping, and revengeful.

But we must not forget that there is a serious purpose in this work, and that the author's intention is to expose the evils attendant on the present mode of administering criminal law in this country. He considers that by the artifices adopted by counsel to secure a favourable verdict for the accused, and especially by the discreditable plan of bullying witnesses, facilities are opened for the escape of the guilty by which the ends of justice are often defeated. The earnestness with which he enters into the cause is evidenced by the way in which he speaks of the barrister, Mr. Chaffanbrass, who had won a high reputation by his skill in cases of this kind, whom he brackets with "an assassin in "Ireland who professed that during twelve years "of practice in Tipperary he had never failed "when he once had engaged himself." We cannot argue the question here, but we would remind our author that exaggerated censure of this kind always defeats its purpose, that if guilt ought to be detected, innocence ought to be sacredly guarded; that there are false witnesses who need to be exposed as well as honest ones who are entitled to all consideration, and that the real difficulty with which he has not attempted to grapple is to find a system that shall accomplish both these ends. For ourselves, we think a novel an eminently unsuitable vehicle for the agitation of such a question, and think the book would have been all the better if this element had been entirely omitted.

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*A SAILOR-BOY'S LOG-BOOK.**

Mr. Walter White, well known by various books of travel, has just introduced to the reading world the genuine log-book of a young seaman, "who entered the navy as a boy, went "through the rudiments with more or less satisfaction; sailed to China, where he smelt "powder in the capture of Canton and the disastrous attempt to take the Taku forts; then "visited Japan, and returned home a smart "young topman." Mr. White's editing of this "log" has, he says, consisted for the most part in persuading the sailor-boy to "copy it twice "over, with such advice as to suppression, "elucidation, coherence, and consistency as was "required for the presentation of the narrative "in a readable form." And readable enough it is,—one of the most natural and spirited narratives of sea-life that we have read for many a day; with the special charm of the frankness and outspokenness of youth, and the novelty of being a view of things taken from the *lower-deck* point of observation.

The young writer entered the navy, like many other boys, because he did not find it at all easy to settle down to the counter or workshop, and had set his mind on seeing foreign countries. Persuasion was tried on him in vain; so it was settled that he should become a sailor, and he proceeded to Portsmouth and entered the Royal Navy for ten years' continuous service. His book tells us all about the training through which the sailor-boy has to pass, with enough of the incident of his daily life in the "Guardho," or on short cruises to learn seamanship, to give a lively interest to what is but common-place, and to supply boys that wish to join the navy with a fair representation of the duties and trials they will surely meet with. After seven months the boy got into a sea-going craft, the Highflyer, ordered to China. We scarcely remember to have had the simple every-day things of a sailor's life, and the common aspects of the sea, more vividly pictured to us in few strokes than by this young writer; while his notices of places at which they successively touched, as they made their long voyage to the East, are noticeable as being evidently personal impressions, avoiding any effort at descriptive completeness, and telling sincerely just so much as he saw and no more. Of the manner of his narration almost any page is an equally good specimen;—let us take one or two.

"April found us still voyaging onwards. On the 12th we saw and passed Christmas Island, at the entrance of the Strait of Sunda. It appeared prodigiously wooded, and rose to a good height from the water. It is not very large; apparently, I should say, about the size of the Isle of Wight; it is about two hundred and eighty miles from Anjeer Bay, and is directly in the route through the Strait. Here we caught a bird of a strange character, web-footed, and with plumage of snowy whiteness. There were plenty of birds also hoveringat a great height above the ship, called, nautically, 'boatswain birds,' perhaps from their uttering a note somewhat like that functionary's call. They were exceedingly pretty, having beautiful white diamond-shaped feathers in the breast, and long forked tails; they glide about with very graceful motions, and often follow a ship for miles. We arrived in the evening of the next day at Anjeer, and in the morning numbers of small boats put off. Eggs, luscious peaches, pine-apples, guavas, and melons, so tempting as to make one's mouth water to look at them, and all remarkably cheap. A couple of fine fowls can be got for a shilling. On looking ashore but few houses can be seen on account of the density of the foliage, groves of plantain, coffee, spice, and other precious trees lining the shore to within a yard of the water's edge. The island has a fine appearance, rising majestically in the interior to the height of mountains among which lie beautiful valleys and fruitful plains, glowing in all the glories of a luxuriant tropical vegetation."

. . . . . .

"As we progressed under steam through the Strait, we left behind us Sumatra and Java, and many other and smaller islands, with low-lying shores and a wonderful growth of tangled vegetation, that seemed as if it rejoiced under the tremendous heat that made us all feel so lazy and envious of the cool depths where the shadows of the dense foliage slept far down beneath the unrippled surface of the water. It is in such times as these that the seaman's patience is sorely tried, and his baser or nobler traits called forth. The sun strikes down with intense heat, no friendly cloud tempering his rays; the deck is unbearably hot to the naked feet; the pitch in the sides and seams of the deck melts and oozes out; the tar drops from the rigging; the very anchors at the bows become too hot to be touched, and over oneself comes such an intense feeling of drowsiness and lassitude, that it positively requires an effort even to speak, and one feels happiest when able to lie down. Fortunately, being under steam, we had but little going aloft. Coleridge hit the very thing in his Ancient Mariner."

Arrived at Hong Kong, there were long idle weeks, from May to December, during which life on board the Highflyer seems to have had its wearisomeness; and notwithstanding episodes of festival and runs on shore, the sailor-boy recorded his "hatred of inaction in harbour." But he had soon enough to do at Canton, at Shanghai, and in the Peiho. Of all the places he had the opportunity of seeing, whether passingly or more familiarly, we get distinct impressions, and feel that we have the report of one accustomed to see with his own eyes and to think his own thoughts of what he saw. Considerable interest will be felt in his account of that lamentable and seemingly mismanaged attack on the Taku forts, which had such disastrous results—and for no object in the world, as our sailor-boy bluntly says, but "because John "Bull wouldn't go round to the Imperial tea-"merchant's back-door." It will be remembered that the landing-place selected for our marines and blue-jackets was one which received them "up to the waist in water and mud," spoiling their ammunition, drowning those who once lost their footing, and leaving all helpless before a murderous fire of grape-shot and every conceivable missile from the forts. After seeing some of his comrades shot down at his side in this horrible position, and having himself felt the rush of "that fierce don't-care feeling" in which sensibility and hope momentarily expire, darkness came on, and the wretched expedition ended as the following passage—part of a very

* *A Sailor-Boy's Log-Book from Portsmouth to the Peiho.* Edited by WALTER WHITE. London: Chapman and Hall.

vigorous and spirit-stirring narration—briefly describes:—

"After other but ineffectual attempts, Colonel Lemon thought it prudent for us to retreat. By that time the short twilight was over, and darkness had set in, to our great relief; but the enemy threw out light-balls to discover our position, at the same time endeavouring to rake us from the northernmost battery. These light-balls were annoying in two ways: they burnt one fearfully, and had an oppressive and horrible smell; and after every instalment of these things, a heavy discharge of arrows, ginjalls, and big guns, sped many a good fellow of our side to his last account.

"At length, by general consent, the retreat was sounded, and in a mass of confusion we scrambled out of the trench, and had the mortification of doing that which few Englishmen like to do—namely, turn our backs upon the enemy.

"No sooner did the Chinese see us begin the retreat, than they raised such a succession of fearful yells as I shall never forget; the sky above was black, the water we were in was black, and the very Chinese on the battlements above seemed like black devils, as they uttered yell after yell, at the same time sending after us a withering fire.

"I cannot say how long we were in the trench; but I remember that the water rose, or perhaps I sank deeper, and I grew more and more benumbed by my immersion. I would have given anything then for a good drink. However, I made my way back with the rest, but could hardly drag myself along from exhaustion, much less lend a helping hand to those who were wounded. Painfully and slowly we struggled on, but pretty much together, through the mud and darkness to the water's edge. Now and then an iron shower would hurtle round, or a solitary iron messenger scream over our heads, or strike the water close to us, bespattering us still more with mud.

"But at times worse befel; some poor fellow would sink with exhaustion, or fall dead struck by the enemy's shot. Oh! those infernal forts. The mud too was full of dead bodies, over which it seemed so horrible to keep tumbling.

"Most of the men waded out to their necks or armpits in water, and then ensued a weary anxious waiting for boats, and we kept shouting till we were forced to be silent from hoarseness.

"By this time I was tottering sadly, so throwing my haversac, water-bottle, and musket from me, I leaned against some stakes, and a grim stupor came over me. I didn't care if they did make a sally from the forts; I wasn't afraid to be shot; I wished I had perished in the first of the fight. These fearful thoughts came into my head; I felt it was wicked to think so, but I could not help it.

"After a while I was recalled to my senses by a shot striking, and scattering into splinters, the stake next to me. I started, and trudged along towards some dim forms in the distance, ducking profoundly as I heard the shot coming in my direction.

"I turned once to look at the forts, when a smart twinge in the thigh caused me to stagger and roll in the mud, and gave me to understand something had hit me. I suppose it was a spent ginjall ball. Not heeding this warning I turned again to the forts, when, just opposite, and in a line with me as it appeared, I saw the flash of a gun and heard the iron fiend hissing towards me. It was a moment of agony. I stooped, and so low that my face was under water, when a sullen splash about two yards behind me, assured me that for the present I was spared. If ever any one felt thankful for an escape, I did then; and I never recal that incident without an earnest feeling of gratitude to the Almighty for his merciful interposition.

"Some one—a marine officer—now approached me, and asked me if I were wounded. Upon my replying in the negative, but that I was so cold I shook like a leaf, he gave me a sup from his flask, and taking my hand he almost forced me along; but I scarcely needed help then; that mouthful of spirit had received me, and I felt something like myself again."

There is much quotable matter in the author's account of what he saw in Japan; mingled with observations in which his own judgment and feeling find expression so as to commend him to the reader's personal friendliness and confidence. But our last extract is a little picture of common things in China.

"Where our ship is lying now the stream is narrow, and the vessel swings close in shore; then it is that we can get a peep at the in-door life of the Whampoa Celestials. Now a street scene attracts our attention: a rascally boy has robbed one of the numerous fruit-stalls, the owner spies him out, and gives him chase. I am not the only observer from the ship; other men see it. 'Go it, little 'un!' 'Crack on, kinchin!' say several. 'If you ain't nailed I glories in yer sperrit!' exclaims Jemmy King. The boy dodges and doubles along the water's edge, but the man has the best of it, and nabs the thief just as he is bolting into a sampan, and begins thrashing him. 'Served ye right,' say one or two of my companions; 'no business to be cotched.' 'Give it him, old 'un, he'll make a clean job of it next time.' The boy sings out awfully, after the manner of boys, and this attracts a crowd, and the stall is secretly lightened by some, so that in administering justice the poor man suffered injustice.

"The ship has swung still farther, and is now opposite to a tidy-looking wooden house: at the window sit two young native girls, busy with the 'steel-bar,' as sailors call the needle; they are looking at some book, and, judging from their animated chatter, perhaps it was their pattern-book.

"Still swinging, we are opposite the market, with its busy traffic and its buzz of voices, while in and out of the crowd jostle old men and little boys with nasty-looking little cakes and mysterious pastry. Here is now coming along a grave elderly gentleman, with his servant holding an umbrella over him, to screen his head from the hot sun; a beggar meets him, and makes a low obeisance, craving charity; the grave personage looks at him scornfully for a moment, and then impatiently tosses him a coin, and strides haughtily on his way. 'If I was that beggar I'm hanged if I'd have his money, I'd heave it at him,' said young Joe, who was looking on, leaning on my shoulder. 'If you were that beggar, Joe,' said I, 'you'd do as he does.' 'Ah!' he rejoined, 'you won't live long, John! Have you had some needle-puddin' to-day?

"Swinging right round to meet the change of tide, the ship nears the opposite shore, which is marshy and flat, just fit for growing paddy, being often over-flowed by the tide. Here, in a little bight, hidden partly by reeds and rank grass, lies a putrefying corpse. A villanous-looking dog, enticed by the smell, come to have a meal; our first luff for pastime shoots at him, but unfortunately misses his mark, and the animal retreats, and some hands are sent from the ship to sink the body. The cur comes again next day, but he had better have stayed away; for the lieutenant is ready, and a well-directed shot from his musket tumbles the dog over dead among the rushes."

Mr. White says truly enough that this book does not present us with an attractive picture of the naval service. Nor does it much increase our respect for the British sailor. This author sailor-boy, who entirely wins us to trust his truth and honour, and to sympathise with his warm, pure, manly feeling, reluctantly admits that our men are something like brutes in foreign ports; and in China, when they were on shore as conquerors, were so reckless in their pleasure, and so licentious on opportunity, that a Chinese would sacrifice his wife and daughters rather than let them fall into the hands of a British sailor. It is a sad disgrace and shame.

The author of this intelligent and right-hearted book can hardly be taken as a specimen of the material out of which the ordinary English sailor is shaped. We value the common material very highly; and admire the capability and power of those moulded out of it. But this "boy" must have had the educational advantages of the higher part of our middle-class: and the facts that he had letters and papers by every mail, during his five years' service abroad, and parcels of books containing such works as *Airy's Astronomical Lectures* and the *House of Seven Gables*, may be taken as marking good social position and connexions. And now that he has left the naval service, and has told our boys a great deal of wholesome truth about it, one cannot but heartily hope that so good a fellow may have a future as happy to himself and as serviceable to men, as unquestionably is possible to one of such powers of mind and such apparently sincere devotion to simple duty.

Gleanings.

The Great Eastern is expected to arrive at Liverpool about the middle of next month.

Peter Morrison, of Bank of Deposit notoriety, is now a billiard-marker in Paris.

It is expected that the Metropolitan Railway will be opened for traffic on Monday next, the 10th instant.

During the past week ninety-five additional shipwrecks were reported, giving a total for the present year of 1,556.

According to the *Comercio* of Lima, a Mr. J. C. Berne is introducing savages from Oceanica into Peru, for the purpose of selling them as slaves.

The authorities of the town of Kremsmunster, in Austria, have rigorously interdicted servant-girls, ladies'-maids, &c., from wearing crinoline.

A society has been formed in Yorkshire for the object of rescuing female servants from the annoyances and evils attending "hirings" in open market-places.

Crosby Hall, Bishopsgate-street, after its elaborate restoration, having been used for several years as a lecture and concert-hall, has recently been converted into a wine-merchant's store.

Mars, which is now in its perigee as well as in its perihelion, that is, at its shortest distance from the earth and the sun, is visible about ten p.m. in the constellation of Pisces, where it is easily recognisable by its size and reddish light.

Professor Owen has communicated a paper to the Royal Society on a subject which has of late excited some interest among palæontologists—namely, the newly-discovered fossil reptile with feathers. The strange specimen here referred to was found in the lithographic slate of Solenhofen.

The photographs from the celebrated "Reading Girl" in the Exhibition have had such an enormous sale that the profits realised on this picture alone would more than repay the 2,000*l.* paid to the Commissioners by the Stereoscopic Company for the right of photographing. Yet the orders for copies of "the Cleopatra" and "the Sybil" are larger than this again.

Births, Marriages, and Deaths.

BIRTH.

GREENWOOD.—Nov. 1, at Wood-bank, Crockenedge, Dewsbury, the wife of Mr. Sam Greenwood, of a daughter.

MARRIAGES.

WESTWORTH—CHADWICK.—Oct. 23, at the Independent Chapel, St. Helen's, by the Rev. J. A. Macfayden, Mr. Thos. Westworth, to Eliza, only daughter of Mr. James Chadwick, both of St. Helen's.

SAGHER—SMITH.—Oct. 23, by special license, at the Congregational Chapel, Erdington, Birmingham, by the Rev. Henry John Heathcote, the Rev. Henri Victor Paul Sagher, St. Denis, Seine, to Miss Elizabeth Smith, niece of Josiah Mason, Esq., Erdington.

GRAY—PRIEST.—Oct. 23, at the Independent Chapel, Knaresbro', by the Rev. R. R. Redman, Mr. John Gray, pianoforte dealer, of York, to Sabina, eldest daughter of Mr. J. Priest, watchmaker and jeweller, Knaresbro' and Harrogate.

TOMLINSON—BEAUMONT.—Oct. 23, at the Independent Chapel, Mansfield, by the Rev. J. Wood (Baptist), Mr. William Tomlinson, of Sutton-in-Ashfield, to Mary Ann, youngest daughter of Mr. J. Beaumont, Vernon-terrace, Mansfield.

TURNER—MOODY.—Oct. 25, at Hopton Chapel, Mirfield, by the Rev. J. Cameron, Mr. Samuel Turner, of Halifax, to Elizabeth Ann, daughter of Mr. Joseph Moody, of Hopton, near Mirfield.

CHAMBERLIN—ALCOCK.—Oct. 25, at the Baptist Chapel, Mansfield, by the Rev. J. Wood, Mr. Thomas Chamberlin, to Mrs. Mary Alcock.

MALLINSON—MOORE.—Oct. 29, at Percy Chapel, Bath, by the Rev. R. Brindley, Thomas Rutter Mallinson, of Hammersmith, to Emma, youngest daughter of Mr. George Binfield Moore, late of Uxbridge.

PHILLIPS—CLARK.—Oct. 29, at All Saints' Church, by the Rev. J. S. Walton, assisted by the Rev. J. Farrar, cousin to the bride, John Phillips, jun., Esq., of Royston, Herts, to Elizabeth Grace, younger daughter of the late Robert C. Clark, Esq., Noblethorpe Hall, near Barnsley, Yorkshire.

KING—INGHAM.—Oct. 29, at College Chapel, Bradford, by the Rev. W. Kingsland, assisted by the Rev. H. Dowson, John King, Esq., merchant, to Caroline, daughter of John Ingham, Esq., Valley Dye Works, both of Manningham.

TODMAN—TORR.—Oct. 29, at the Congregational Church, Lewisham High-road, by the Rev. George Rose, of Bermondsey, Mr. James Todman, of Rose-hill, Dorking, to Emma, second daughter of the late Richard Torr, Esq., of Deptford.

THURGOOD—BARNARD.—Oct. 30, at Regent's-park Chapel, by the Rev. W. Landels, Mr. J. Thurgood, of Marylebone-road, and Finchley-road, St. John's-wood, to Mary, youngest daughter of Mr. J. Barnard, Oxford-street.

DEATHS.

PEASGOOD.—Oct. 14, at Stamford, after a short illness, Mr. Francis Peasgood, in his forty-seventh year, deeply lamented.

SHERER.—Oct. 16, at Wait-hill, near Lyneham, Wilts, Mr. Stephen Sherer, aged sixty-eight years, many years deacon of the Independent Chapel of Brinkworth, Wilts, deeply regretted by a large circle of friends.

BLACKBURN.—Oct. 18, at his residence, Southport, after a protracted illness, the Rev. William Blackburn, aged sixty-five years, for many years the Superintendent of the Manchester City Mission.

BIRT.—Oct. 30, at his residence, the Rev. John Birt, of the Baptist Church, Oldham.

FIELD.—Oct. 31, after a few hours' illness, George Ventris Field, Esq., of Mansion House, Finchley, and Ely-place, Holborn, solicitor, much esteemed and respected.

HARVEY.—Nov. 1, aged twenty-three years, Sarah, the beloved and eldest daughter of Mr. William Harvey, draper, Bradwall, Essex. Much respected and deeply regretted.

HOLLOWAY'S PILLS.—TRY THEM ONCE.—There is nothing hurtful in the composition of these purifying Pills; nothing that can injure the most delicate constitution. They improve the appetite, quicken the energies of the stomach and liver, and regulate the bowels. They thus become the surest safeguards against indigestion and the safest promoters of the body's growth and the mind's development. Holloway's Pills exert a wholesome alterative and tonic action of every internal organ, and they regulate every disordered or debilitated function. They are natural, and therefore efficient, purifiers and correctives. Few unhealthy conditions of the stomach or digestive apparatus can withstand the accumulative healthy influence obtained over the whole frame when these Pills are judiciously and perseveringly taken by invalids.

Markets.

CORN EXCHANGE, LONDON, Monday, Nov. 3.

The supply of English wheat this morning was moderate, and a good deal affected in condition. The best selected samples made last Monday's prices, but the inferior qualities were quite neglected. The imports of foreign wheat and flour during the week have been heavy. American winter wheat could only be sold at 1s per qr decline; spring about maintains last week's prices. Really good flour sold readily at former rates. Barley, beans, and peas, each sold without alteration in value. The arrivals of foreign oats during the past week were moderate. This morning a few steamers got in from Sweden and other places, but we had no fresh arrivals by sailing vessels. The oat trade ruled quiet to-day, at about last Monday's prices.

BREAD.—The prices of wheaten bread in the metropolis are from 8d to 8½d; household ditto, 6d to 7½d.

BUTCHERS' MEAT, ISLINGTON, Monday, Nov. 3.

The supply of foreign stock on sale in to-day's market was large; but its general quality was very middling. Sales progressed slowly, at depressed currencies. The arrivals of beasts fresh up from our own grazing districts, as well as from Ireland, were seasonably good; but their general condition was by no means prime. The best Scots, shorthorns, &c., moved off slowly, at a decline in the quotations, compared with Monday last, of 2d per 8lbs; otherwise the beef trade ruled heavy, at 2d to 4d per 8lbs less money, and a clearance was not effected. The receipts from Lincolnshire, Leicestershire, and Northamptonshire, comprised 3,220 shorthorns, &c.; from other parts of England, 500 various breeds; from Ireland, 900 oxen and heifers. No beasts came to hand from Scotland. With sheep we were tolerably well supplied as to number. The quality of each breed, however, was rather inferior. Downs and half-breds were a slow inquiry, at 2d per 8lbs less money. Inferior sheep were very dull, and 2d to 4d per 8lbs lower than on this day se'nnight. The best Downs changed hands at 5s 6d per 8lbs. Calves—the supply of which was good—were a heavy sale, at 4d to 6d per 8lbs beneath last Monday's currency. Prices ranged from 3s 8d to 4s 10 per 8lbs. We have to report a fair demand for pigs, on former terms—viz., from 4s to 5s per 8lbs. The supply was by no means extensive.

Per 8lbs. to sink the Offal.

	s.	d.		s.	d.		s.	d.		s.	d.
Inf. coarse beasts.	3	0	to	3	2	Prime Southdown	5	4	to	5	6
Second quality .	3	4		3	8	Lambs	0	0		0	0
Prime large oxen.	3	10		4	4	Lge. coarse calves	3	8		4	4
Prime Scots, &c. .	4	6		4	8	Prime small . .	4	6		4	10
Coarse inf. sheep .	3	6		3	10	Large hogs . .	4	0		4	6
Second quality .	4	0		4	6	Neat sm. porkers .	4	8		5	0
Pr. coarse woolled	4	8		5	0						

Suckling calves, 11s to 20s. Quarter-old store pigs, 20s to 30s each.

NEWGATE AND LEADENHALL, Monday, Nov. 3.

The supply of meat on sale at these markets to-day is moderate. Prime qualities move off steadily, at full prices; otherwise, the trade is dull, at barely late rates.

Per 8lbs by the carcase.

	s.	d.		s.	d.		s.	d.		s.	d.
Inferior beef . .	2	6	to	2	10	Small pork . .	4	10	to	5	2
Middling ditto .	3	0		3	4	Inf. mutton . .	3	6		3	10
Prime large do. .	3	6		3	10	Middling ditto .	4	0		4	2
Do. small do. . .	4	0		4	2	Prime ditto . .	4	4		4	6
Large pork. . .	3	10		4	8	Veal	3	10		4	8

PRODUCE MARKET, TUESDAY, Nov. 4.

TEA.—The business transacted in this market for most descriptions has been to a very limited extent since last week's report, the dealers having been occupied with the samples of the quality to be offered at public sales to-day.

SUGAR.—There has been but a limited amount of busines

change to record in prices. In the refined market the quotations have tended downwards.

COFFEE.—The market has experienced but a limited inquiry for colonial descriptions; full prices, however, are demanded for good and fine descriptions.

RICE.—A moderate amount of business has been done in this market for the better qualities of East India, and late quotations are maintained.

SALTPETRE.—The amount of business recorded in this market has been to a moderate extent, and prices have, in some instances, shown increased firmness.

PROVISIONS, Monday, Nov. 3.—The arrivals last week from Ireland were 10,304 firkins butter, and 3,864 bales of bacon; and from foreign ports 14,198 casks butter, and 1,134 bales and 215 boxes of bacon. The demand for the finest Irish butter continues good, and a further advance of 1s per cwt was obtained for the best descriptions in the early part of the week; in other kinds no change; the market ruled very firm. Best Dutch, however, having declined 8s to 10s, caused less inquiry, and the market closed quiet. The bacon market ruled very slow, owing to the increase of supplies, and prices declined 2s to 3s per cwt, purchasers merely taking for immediate consumption.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Nov. 3.—Since our last report somewhat increased supplies of home-grown potatoes have been received at these markets, and he arrival of French produce has continued on a moderate cale. The trade, generally speaking, has ruled decidedly nactive; and prices have been barely supported. Kent and Essex Regents 90s to 120s, Rocks 80s to 20s, French 50s to 70s per ton.

WOOL, Monday, Nov. 3.—Notwithstanding the near approach of the public wool sales in London, there is a full average business doing in most home-grown qualities, at the late advance in the quotations. The stocks held in the manufacturing districts are very moderate for the time of year.

SEEDS, Monday, Nov. 3.—The seed market continues inactive, without disposition for business. Red cloverseed attracts less attention, and expected advices of American values prevent business at present. White cloverseed remain very inactive, and only fine samples of trefoil found a sale, without change in value.

OIL, Monday, Oct. 27.—Linseed oil is in slow request, at 41s 3d per cwt on the spot. Rape is firm, at extreme rates. Olive and cocoa-nut oils continue in demand, but palm oil in less request. Cod oil move off steadily, at full currencies. Other oils, however, are a slow sale. American spirits of turpentine 123s, French 115s per cwt. Common American resin 27s 5d to 28s.

FLAX, HEMP, COIR, &c., Saturday, Nov. 1.—Flax has changed hands to a very moderate extent; and prices have had a downward tendency. Hemp moves off slowly, and clean Russian is selling at 38*l* to 28*l* 10s per ton. Jute is dull, and in some instances the quotations have further declined. Coir goods without much business doing, and no alteration has occurred in prices.

COALS, Monday, Nov. 3.—Market firm for the best coal, at last day's rates. Manufactory coal heavy. Hettons 19s 6d, Haswell 19s 6d, Russell Hettons 18s 6d, Hetton Lyons 18s, Hartleys 17s 6d, Tanfield 14s 6d, Wylam 16s 6d.—Fresh arrivals 13, left from last day 4.—Total, 35.

TALLOW, Monday, Nov. 3.—Our market is dull to-day, and late prices are not supported. To-day St. Petersburg Y.C. quoted at 47s per cwt on the spot. Rough fat is selling at 2s 4½d per 8lbs.

Advertisements.

TO GROCERS' and CHEESEMONGERS' ASSISTANTS.—WANTED IMMEDIATELY, an experienced ASSISTANT; also a JUNIOR HAND.

Apply to Mr. C. Prior, Grocer, &c., Hoddesden, Herts.

KINAHAN'S LL WHISKY
VERSUS COGNAC BRANDY.

This celebrated old IRISH WHISKY rivals the finest French brandy. It is pure, mild, mellow, delicious, and very wholesome. Sold in bottles, 3s. 8d. each, at most of the respectable retail houses in London; by the appointed agents in the principal towns in England; or wholesale at 8, Great Windmill-street, Haymarket, W. Observe the red seal, pink label, and cork, branded "Kinahan's LL Whisky."

ARTIFICIAL TEETH and PAINLESS DENTISTRY.—Messrs. MOSELY, DENTISTS, 30, Berners-street, London. Established 1820. Messrs. Mosely, Dentists, beg to direct attention to a New and Patented improvement in the manufacture of Artificial Teeth, Palates, &c., which supersedes all Metals, and soft or absorbing agents hitherto the fruitful cause of so many evils to the mouth and gums. A portion of this great improvement consists of a gum-coloured enamelled base for the Artificial Teeth, which presents a uniformly smooth and highly polished surface, preventing any lodgment of food between interstices, thus avoiding the consequent unpleasant secretions, causing foulness of breath, &c. Additional Teeth can be added when required (thus saving great expense to the Patients), without extracting roots or fangs, and as the whole is moulded in a soft state, all inequalities of the gums or roots of teeth are carefully protected, and insure a perfect system of Painless Dentistry. Neither metals, wires, or unsightly ligatures are required, but perfect complete adhesion secured by Mr. MOSELY'S PATENTED SUCTION PALATE, No. 764, Aug., 1855. Decayed and tender Teeth permanently restored to use, preventing the necessity of extraction. Consultation and every information free. Success guaranteed in all cases by Messrs. Mosely, 30, Berners-street, Oxford-street, W.

Single Teeth, from 5s. Sets from Five Guineas.

TEETH! TEETH!

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GABRIEL'S self-adhesive patent indestructible MINERAL TEETH and FLEXIBLE GUMS, without palates, springs, or wires, and without operation. One set lasts a lifetime, and warranted for mastication or articulation. Purest material only, at half the usual cost.

MESSRS. GABRIEL,
THE OLD ESTABLISHED DENTISTS
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34, LUDGATE-HILL, LONDON;
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